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J. J. Ballinger



# NUDIS VERBIS;

OR

## BIBLE AND REAL TRUTHS.

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✓  
BY J. F. BALLINGER.  
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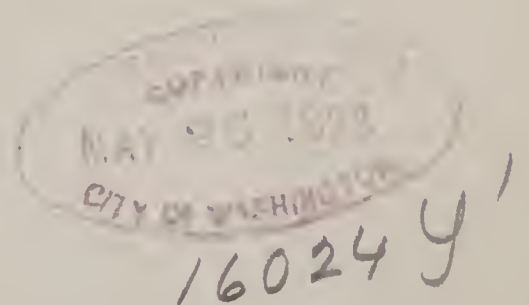
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While living, let us live earnest,  
While learning, let us learn the truth,  
And when we feel that we are right,  
Just speak it and act it, with all our might.

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## P R E F A C E.

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I hold that the bible is not a proper work to be read, as a divine or sacred book, by ANY person; that most of it is made up either of statements, unsupported by facts, or of vulgar and obscene language, unfit for human eyes to look upon or the mind to consider.

I also claim that a God with powers, conceptions, and designs that are grand and comprehensive enough to dictate the formation of that boundless ocean of space called heaven, and to float upon her bosom those innumerable stars, never inspired or authorized the promulgation of such a book; and further yet, I am firm in the belief that unless the bible has its dark folds made bare and the young taught its unholiness and unfitness for its guidance of man, that papacy, with its accomplice, Christianity, will rule this earth, and church and state be made one; in the event of which free thought must cease, freedom's banners be taken out of heaven's breeze, and our constitutions and books from the library.

The designing priest, cowardly preacher, and mimic exhorter, in choosing a text for a discourse they wish to deliver to their confiding and credulous subjects or flocks, very cunningly, purposely, and maliciously, or ignorantly, choose some verse, verses, or chapter of the bible which, disconnected or separate from the balance of said work, purport to emanate from a source of purity, and enunciate some manly ideas, propose a remedy for existing wrongs, or announce some great principle of morality, manifest intentions of peace, sobriety, chastity, freedom, and truth, when just the reverse is true of that warped and contorted structure or book called the bible, taken from the base of its Mosaic foundation to the topmost pinnacle of its dome of revelations as compiled by St. John, on Patmos. Therefore the pulpit only speaks to the public of the more acceptable, palatable, and milder writings of that book.

Consequently, through this class of prejudiced teachers, no hope is entertained of having the true and inward villany, perfidy, wickedness, adulterousness, polygamous, and murderous teachings of the bible (which is claimed by some people to be inspired by God, and therefore sacred), discussed; and yet if any person at this day and age of the world would compose and construct a book with the hundreth part of the immoral and obscene writing contained therein, and offer it to the public for perusal, the authorities would seek to prosecute the author, publisher, and canvasser, and in so doing would be supported by all decent, respectable, and moral people.

The great emancipators of the human mind (R. G. Ingersol and others) most emphatically refuse to contaminate their works and writings by quoting the obscene passages of the bible. Consequently a great portion of the supposed inspired book is not read or discussed by the public at all.

Therefore this work is composed and published for the express purpose of quoting these passages and disclosing that part of the bible that is generally untouched by others, or that other persons refuse or omit to copy or discourse upon, hoping in this way to more thoroughly inform the people as to the impossibilities of, and the vulgarity, obscene inhuman, ungodly, warlike, and adulterous elements that enter into and make up the greater portion of that heathenish and barbarous book, called the holy and inspired work of God, which I choose to term the black bible. The copying of creeds, decrees, edicts, and laws which are the result of Christian state rule will also enter into and form part of this work.

This being a busy, swift, and fleeting age in the history of man, with no time for long discourses and tedious essays, I shall confine my remarks or comments to as few words as possible, though any one of the bible quotations would require a volume larger than this to fully portray the entire line of unholy, inhuman, unreasonable, and wicked elements thereof.

J. F. BALLINGER.

## GENESIS.

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Chapter i. 1. "In the beginning God created the heaven and the earth," so sayeth Moses. Who was Moses? He is credited with no father, charged with two mothers, a self-confessed murderer and fugitive from justice, born 2,433 years after said creation according to Christian computation of time and events, and claimed to write the history of the first 2,500 years of this earth, or down to about 1,450 years before Christ, when he had never studied astronomy, and the use of the telescope was unknown until 3,000 years later, at least to this nation of people; the area of the earth known to him was less than that of the single state of Texas, and he had not seen a geography of that small portion. He did not even have a profile of the country then known to his people, and by reason of his ignorance thereof, as leader of the Israelites, was necessitated the traveling and wandering of that tribe for forty years through a wilderness, when less than 30 days' journey, at 10 miles per day, should have completed their trip. Nor can the Christian claim bad roads for them, or mountainous country to traverse, when dry, water-walled highways were provided them on the bottoms of seas for a part of their journey.

He had never studied geology or analyzed a grain of earth; knew nothing of chemistry or physiology. He and his people believed the earth to be flat, and would put to death any person guilty of a disbelief; nor could such persons as he be otherwise convinced of the shape of our globe, until two thousand nine hundred and eighty-two years later, when Christopher Columbus had again connected the two continents; he did not know that man could handle electricity or that he could use it for motive and lighting power, and that water made steam, which, when properly confined and utilized, would propel great ocean steamers and railroad trains; he did not know that the great and grand



western hemisphere, the islands of the Atlantic and Pacific had been inhabited by men for thousands of years before he was born nor did he seem to know the wants or necessities of man, at least did not so manifest and provide therefor. As compared with the educated men of to-day, he must have been a consummate ignoramus, and he has, perhaps unwittingly, neglected to claim that his assertion was even inspired by God; yet in spite of such stolid ignorance the Christians ask us to believe that "In the beginning, God created the heaven and the earth," when no astronomer will say as much regarding heaven, or a geologist as to the earth. He did not know that the earth was made of indestructible matter which must have always existed, while he was as ignorant of the weight of the earth, its diameter or circumference, as the unborn child is of the existence of light. He did not know that the heaven was space that cannot be measured in extent or fathomed in depth; and yet Mr. Moses and Christians want us to believe that this creation took place only 5,897 years ago, accept the bare statement as true, suspend thought, investigation, and research for facts. Coupled with the above statement comes the following even more absurd and unreasonable assertion: i. 3. "And God said, let there be light, and there was light," this taking place and being accomplished on the first day of the creation, while only heaven and earth had been created—sun, moon, and stars not yet having been manufactured; while investigation shows that for more than thirty thousand years light had made plain the pathway for the Phœnicians to exist, grow, multiply, and inhabit the earth, to build their cities, temples, and houses; while it was the same light of to-day that shone upon that happy and prosperous nation on the Atlantic continent, where dwelt under Poseidon the grandest people that ever existed until the present period, the first great nation of the earth; where "art" was invented, models and statues first made; where the lower animals were domesticated and made the useful servants of man, and in whose brain was born the principles of utensils to-day improved and made to serve the purposes to which

man applies them; and it was there that governments and regulations for the conduct of man were first conceived and made to take on form. 'Twas there, perhaps, that Eden was; at least it was a pleasant home and made so by a people made happy with our present sun's bright rays. And here it was that they lived for a period of more than eleven thousand years without war or conquest; and in this same light carried on a commerce with the world unequaled until later centuries. And in this same light nations existed and temples were builded even on our own continent where the sun, the God of light, had been worshipped thousands of years before the birth of Moses. And with this same light was grown the vegetation of more than eight million years ago which was later converted into our great and inexhaustible coal fields, the formation of which since the growth of such vegetation has required a period of time equal to 7,280,000 years. But further comment is unnecessary, in view of the fact of further declarations of Moses: i. 4. "And God saw the light that it was good." This observation having been made by God, according to Christian computation only 5,897 years ago, discloses the fact of the total ignorance of Moses' God as to the creation or the existence of light prior to that time.

Chapter i. 16. "And God made two great lights, the greater light to rule the day and the lesser light to rule the night; he made the stars also." This being done on the fourth day of creation, would seem entirely unnecessary for the purposes of light, in view of the establishing of light by God three days before.

Chapter i. 17. "And God set them in the firmament of heaven to give light upon the earth." To inform the reader as to the ignorance of Moses or the supreme nobility of his God, I submit the following table pertaining to the weights, size, and the enormous proportions of our own solar system.



## WEIGHT OF THE PLANETS OF OUR OWN SOLAR SYSTEM IN TONS.

Mercury . . . . .	393,000,000,000,000,000,000
Venus . . . . .	4,763,000,000,000,000,000,000
Earth . . . . .	6,008,000,000,000,000,000,000
Mars . . . . .	750,000,000,000,000,000,000
Jupiter . . . . .	1,125,900,000,000,000,000,000,000
Saturn . . . . .	564,406,000,000,000,000,000,000
Uranus . . . . .	76,721,000,000,000,000,000,000
Neptune . . . . .	101,720,000,000,000,000,000,000
Sun . . . . .	1,910,278,070,000,000,000,000,000,000
Moon . . . . .	78,000,000,000,000,000,000,000

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Total . . . . . 1,912,158,809,000,000,000,000,000,000

This does not include the weight of Vulcan or of the asteroids nor that of the moon or satellites of the larger planets; nor that of other matter found within our solar sphere, which, combined, would add millions of tons of weight to the above computation.

## SUN AND ITS PLANETS.

<i>Name.</i>	<i>Distance from Sun in Miles</i>	<i>Miles traveled per hour</i>	<i>Miles in Diameter</i>
Vulcan . . . . .	13,174,000	. . . . .	. . . . .
Mercury . . . . .	37,000,000	109,000	3,200
Venus . . . . .	68,000,000	80,000	7,510
Earth . . . . .	92,000,000	60,000	7,925
Mars . . . . .	145,000,000	. . . . .	4,920
Asteroids . . . . .	. . . . .	. . . . .	. . . . .
Jupiter . . . . .	495,000,000	29,000	88,390
Saturn . . . . .	906,000,000	22,000	71,904
Uranus . . . . .	1,820,000,000	15,000	33,024
Neptune . . . . .	2,862,000,000	12,000	30,620
Moon . . . . .	. . . . .	. . . . .	2,160
Sun . . . . .	. . . . .	. . . . .	852,584

And then when you consider (as Boyd says) "stupendous as it may appear, nearly 6,000 of such systems have been discovered, all central suns with their retinues of dependent stars, all whirling through space with a velocity that surpasses comprehension, and perhaps each system, in turn, making the circle of some more marvelous and more commanding centre, whither is the end, or rather the grand centre of space where the ALL COMMANDING sits to give law to the 'universe.'" And to further illustrate the immensity of even single heavenly bodies compared with our own solar system, we have but to consider that Sirius imparts fourteen times more light than our bright and luminous sun, yet by reason of the immense intervening space it appears to us a mere silver point. And again in Vega, we find a heavenly body thirty-eight times greater in diameter than our sun, with a bulk fifty-eight times its size; while the bright star Lyra would fill the orbit of our planet Neptune, which is 3,000,000,000 of miles in diameter, thus showing the inferiority of even the largest of our planets when compared with thousands of those beyond.

And truly again does Boyd say, "But when the telescope is turned on the heavens, the stars troop forth singly by myriads, and clusters appear, as if space were anxious to answer our querious quest," and yet in view of these facts, Moses and Christians ask nineteenth century people to believe that all these great creations were accomplished within a week, and at a time distant less than 6,000 years. Also within this time they would have us believe that vegetation, fish, fowls, and other animals have had their origin, when earth's fossils prove to intelligent men the existence and the passing from one stage to another of all of them for centuries unnumbered by the sands of the seashore; and the same evidence gives man an existence of more than 7,000,000 years. In the opinion of Moses God had created all and everything, except man, necessary to complete the creation, reserving that day of the week for the beginning of man or his creation that Christians claim as unlucky Friday, the creating of man on that day.

Chapter i. 27. "God created man in his own image, in the image of God created he him, male and female created he them," completing as it seems the creating of both sexes on this same day. At the same time God admonishes man as follows: i. 28. "Be faithful and multiply and replenish the earth and subdue it. \* \* \* i. 31. "And God saw everything that he had made and behold it was very good, and the evening and the morning were the sixth day." ii. 1. "Thus the heavens and the earth were finished, and all the host of them." While Moses has kindly informed us that his God within a week has created everything that existed, yet he in no way attempts to explain where the material was obtained for the creation of the earths and heavenly bodies which according to science are constructed of matter and material, which is indestructible, and calls for the acknowledgment that they have always existed, as nothing that is indestructible can be or can ever have been created.

Matter can be changed in form, condition, and temperature, reduced again to its original condition, but never wasted, and the loss of the least particle thereof is yet unknown. Where does he attempt to explain how endless space to which the term heaven is applied was created? Where could his God get space to fill this great endless nothing with? And yet does he create this space? Will any person to-day claim or assert that the sky has not always existed? Certainly not. ii. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." This is Moses' own assertion, and is an event happening at a time following the week of creation. And what right has Moses to say to us that God breathed into the nostrils of man the breath of life? Will Moses and the Christians of to-day claim that God is a breathing God? Certainly not. For if he is, from the air of what planet, moon, or star does he inhale the fullness of his lungs?

The atmosphere of the earth only extends outward about forty-two miles, the last twenty-five of which is very rarified, while the atmosphere of other planets extends but a short distance from



their shores; consequently all intermediate space is without an atmosphere. Or will you claim for God that he breathes and exists on this nothing from which he made so much? And further, too, when Moses says, "And man came a living soul." Knowing which, as he says, we claim that he should have told us where this soul came from, what it is composed of, and whether made from nothing as his God has made all else.

Chapter ii. 8. "And the Lord planted a garden eastward in Eden, and there he put the man whom he had formed." How Moses was made aware of this undertaking of God's, we are uninformed. And Moses further says: (ii. 9) "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; and the tree of life also in the midst of the garden; and the tree of knowledge of good and of evil." As to the last two named trees we can safely deny the truth of his assertion, for the botanist, a much smarter man than Moses or his God, has examined every sprig, branch, and tree of this earth, the fossils and petrifications for all ages past, none of which reveal the existence at that or any other time of such trees; and it seems, according to Moses, that a river went out of the garden of Eden by the name of Pison, in which there was gold. (ii. 12) "And the gold of that land is good," this statement showing the ignorance of Moses in relation to the minerals of this earth, "AS ALL GOLD IS GOOD."

Chapter ii. 16. "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat." (ii. 17) "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." The preceding verse certainly shows that this God of Moses had a disposition to kill the first man he had made; if not, why this temptation and warning, without putting in man the ability to resist temptation.

Chapter ii. 19. "And out of the ground the Lord formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam

called every living creature that was the name thereof." (ii. 20) "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an helpmeet for him." Why did God parade this great caravan of animals before Adam? Was it to tempt Adam or give him an opportunity to choose for himself a helpmeet? And again, if Adam had given names to the animals of the earth and fowls of the air, he should have preserved that list of names and handed them down to posterity with a full and complete description of each kind, for even yet names of many animals and fowls are unknown, while man during all these years since has had to make and apply names to every animal and fowl discovered.

Moses also claims that God caused a deep sleep to fall upon Adam, during which he relieved him of one of his ribs, carefully closing the wound. (ii. 22) "And the rib, which the Lord had taken from man, made he a woman, and brought her unto the man." Now we find that by studying the anatomy of man that it is a physical or spiritual impossibility to make of the rib of a man a woman as above claimed; and had Moses ever studied anatomy or hygiene, and had this great prophet and all-wise God of his known as much at that time as poor, weak, frail mortals of the nineteenth century do, the twenty-second verse of the second chapter of Genesis would not comprise a part of the bible.

Chapter (ii. 23.) "And Adam said, This is now bone of my bone and flesh of my flesh." Why do Christians of to-day impose upon credulous men by asking them to believe this assertion, for how does Moses know that Adam said anything of the kind? Moses never was in the garden of Eden, and he lived about 2,500 years after, according to Christian computation. But what right had Moses to say that Adam said anything of the kind? Could Adam talk? Had he a dialect? a language? In fact, who is Adam? I am inclined to the belief that Adam is not a who but a what, and that what is the earth, and, according to best authority, red earth. Right here I appeal to science and await the inevitable decree which must and can only be, that in mother

earth is the germ of all animated matter; from her generating and all-productive womb has and must come all living and moving matter, and within her folding arms is nursed and cared for the young and first born of every living class, and from her maturing breasts must be received that life that makes the living grow and mature.

Chapter ii. 25. "And they were both naked, the man and his wife, and were not ashamed." In this Moses has certainly enlarged on imagination, for neither God, Adam, nor Eve had so informed him.

Chapter iii. 1. "Now the serpent was more subtle than any beast of the field which the Lord had made; and he said unto the woman, Yea, hath God said ye shalt not eat of every tree of the garden?"

Chapter iii. 2. "The woman said unto the serpent, We may eat of the fruit of the trees of the garden." We find according to Moses or God's inspired work, that a woman and a serpent had carried on a conversation. While it is not known that Eve had or had not a language, yet it is positively a fact that no serpent has or ever has had a language in common with human kind, thereby rendering this reputed conversation an impossibility, and could only have been written for the purpose of misleading the ignorant, misguiding the credulous, mystifying the truth, and make apparent the mystifying disposition of the writer or designing intent of this bible God.

Chapter iii. 6. "\* \* \* She took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat." That saying of Eve's discloses one of two conditions, that in man was created either a rebellious disposition or a mind too weak to withstand temptation. Moses also refers to Adam and Eve as husband and wife, implying according to educational rule that a marriage had taken place between them. If so, where did they obtain a license, who performed the ceremony, who witnessed it, and where or when did it happen?

Chapter iii. 7. "And the eyes of both of them were opened



and they knew that they were naked, and they sewed fig leaves together, and made them aprons." Who taught Adam and Eve the art of sewing? And what right had Moses to assume that they used fig leaves? And when God called unto Adam in the garden, Adam hid himself because he was naked, and God who knows all things, according to the bible, asked him who told him so, and Adam said he had eaten of the tree of knowledge and that the woman gave him the fruit. Then the Lord said unto the woman: "What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat." Then God who had placed the serpent in the garden, well knowing its influence over the woman, said unto the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." We here find that on the least provocation, or on God's first dealing with woman, that he at once makes sorrow her burden, man her ruler, and she a slave.

And God said unto Adam, "Because thou hast harkened unto the voice of thy wife \* \* \* cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee," showing the disposition of this God of Moses to make for man an unpleasant trip through life for taking the counsel of his wife.

Chapter iii. 21. "Unto Adam also and to his wife did the Lord make coats of skin, and clothed them." As long as God had gone into the clothing business for the benefit of mankind, and being so powerful and knowing, why did he not provide them with at least as good, comfortable, and acceptable garments as man to-day provides himself with?

Adam and Eve had now eaten of the tree of knowledge, and God, being of a jealous disposition, he at once removed Adam and Eve from the garden of Eden for fear of their eating from the fruit of the tree of life, and placed at the garden gate a sword, which turned every way to protect the tree of life from ambitious Eve. "Adam knew Eve his wife and she conceived and bore

Cain, and she said, I have brought a man from the Lord." Now, Mr. Christian, I ask you who was the father of Cain? It seems that Abel was a keeper of sheep and Cain was a tiller of the ground, and with their best products offered sacrifice to God. Those of Cain not being acceptable to God, raised in Cain a disposition of envy and desire to take the life of his brother, which resulted in his slaying Abel. Now if God was really desirous of having a peaceable and prosperous people, why did he create in the first-born of man this disposition? I can only answer it by saying that it was done to allow him, God, to reap, while living, vengeance on poor, frail man.

Chapter iv. 11. "God sayeth to Cain, And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from her hand, and a fugitive and a vagabond shalt thou be on the earth."

Chapter iv. 16. "And Cain went out from the presence of the Lord, on the east of Eden." (iv. 17) "Cain knew his wife and she conceived and bare Enoch." I here call upon Moses and the Christians to inform the world who Cain's wife was? For if Adam means a single individual, and the word Eve a single individual, is it possible for Cain's wife to be other than his sister, and where have we the record of the birth of the daughter of Adam and Eve? Then is not the supposition that Adam does really mean earth, and that from the earth sprang in its time different generations, classes, and kinds of people? We now find that the closest descendant of Enoch was Lamech. The following record (iv. 19) And Lamech took unto himself two wives, the name of one was Adah, and the name of the other Zillah, each of which bore him children. Thus we find early in the history of man, acceptable to God, and recorded by his agent, the duplication of wives, establishing in that early day the practices of Mormonism.

For the purpose of showing the absurdity of the saying of Moses, I must refer to the length of time that he claims that certain men lived. Adam, he says, attained the age (v. 5) of 930 years.

while Methusela, the sage of them all, lived 969 years, according to Christian calculation, making either of their lives equal to one-sixth of the time that has elapsed since the creation, or, in other words, but six such generations could have lived during the history of man.

We now begin to approach the period when God began to choose his particular servants or elect, the first of note being that of Noah, and son Lamech, the Morman. And about this time Moses says (vi. 2) "That the son of God saw the daughters of man that they were fair; and they took them wives of all which they chose," from which proposition it would seem that God only raised sons, and man daughters, for if not why was it that the sons of God did not marry the daughters of God, and the sons of man the daughters of man? Does Moses really mean what he says? or does he mean that the immigrating and progressive male population of that great but now submerged continent, the Atlantis, inter-married with those nations and people with which they came in contact, well containing the command of the world. The people of Atlantis, being then the old nation, would be considered by ancient ignorant minds the ruling people, or Gods of the earth. For Moses must get the data for his history from the Egyptians, Greeks, or Persians, or some other race better posted in genealogy than was he or his race.

We now approach that period of time in the history of man and condition of the mind of God that, according to Moses, justifies God in the beginning of his destructive career, and to justify this proposition I quote (vi. 6): "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (vi. 7) "And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air." We now find, that, while according to Moses God had created heaven and planets as he desired, and had inhabited the earth with man formed after his own image, being an all-wise, knowing, and future-seeing God, knowing to a certainty what the future would



bring forth, without dictation or interference on the part of others, God has perfected all this creation, yet, in 1,865 years after the beginning of this creation, we find God preparing and arranging to destroy his mature work, as Moses fully sets forth in vi. 13: "And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth." Now, if this destruction is brought about for the reason of the violence of the people, is not God to be blamed for placing in man that disposition of violence; for those whom God now sought to destroy had nothing to do or say as to their formation, creation, or as to their violent or lenient dispositions. And God further says, (vi. 17) "And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven; and everything that is in the earth shall die." (If Moses properly quotes God in this passage.)

The Lord instructed Noah as follows: (vi. 19) "And of every living thing of all flesh, two of every sort, shalt thou bring into the ark to keep them alive with thee; they shall be male and female." Then we find as to the time allowed Moses to do this work the following: (vii. 4) "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." We find from this last quotation that only seven days are allotted to Noah wherein to secure at least pairs of every living creature of the earth, calling for the presence at the door of the ark birds from every clime of this earth, animals from the different zones, and creeping things from the surface to the inner parts of the earth. Respecting this, not only science but common sense, reason, and, with many of us, observation, prove it to be a physical impossibility. And any person who has ever entered a circus can readily perceive the impossibility of accomplishing the feat, of retaining in the close quarters of Noah's three-story ark, with one small window, such a horde or collection of animals of all kinds for the space of one

year and ten days, with the hope of bringing them out alive, to say nothing of the tons of provisions necessary for their maintenance.

To show the disposition of that God of Moses, and how nearly he completed his desire to exterminate animal life by means of a flood, I have but to quote you vii. 21, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." (vii. 22) "All in whose nostrils was the breath of life, of all that was in the dry land, died." And while the Christian may have absolute faith as to God's execution, and that this statement, as regarded by Moses, was true, yet to show the bible believer what to Noah and his people was the earth, and what small portion thereof was affected by his deluge, and from what small spot of earth these animals had to be collected, I submit the accompanying map, cited, endorsed, and used by "Philip Smith, the Historian," in his "History of the World," Vol. 1, page 18, he, too, being a Christian and writing the history of the world from a Christian standpoint. And, while he gives no scale of miles, the degrees of latitude and longitude disclose the fact that the area is not equal to ten ordinary sized counties in the United States, perfectly disclosing the fact that, as compared with the earth's surface, the deluge of Noah, God, and Moses was a very local affair. Nor have they any right, with only this limited knowledge of the geography of the earth, to say that all living beasts of the earth were drowned. For history teaches us that almost every ancient nation, class, or lineage of people, except the negro or black tribes of Africa and Australians, claim to have a history of the deluge; for when Solon, the great law maker of Athens, the benefactor of the Greeks, went to the learned priest, Saist, in Egypt, to learn more of the ancient history of his country and of the deluge, it was there told to him that there was not one deluge, but many, yet one was greater than the others. While there he also learns from them that the constitution of the Greeks was then 9,000 years old, while that of the Egyptians







was 8,000, which establishes governments in these two places Athens was 6,650 and Egypt 5,652 years before the flood, while Mr. Oppert claims that, according to the astronomical observations of the Egyptians and the Syrians, that man had existed upon the earth at least 11,542 years prior to a period in the civilization of man when, by astronomical phenomena, they were able to consider and calculate with accuracy the length of the year.

And he further recites the fact that the Chaldeans state, before the deluge occurred and before his historic dynasty existed, that a period of 39,180 years had passed, and Plato, the worthy successor of Solon, and the best informed of his race (the Greek), who lived 400 years before Christ, connected the great deluge of all with the destruction of Atlantis, while history teaches us that the best scholars concede that the deluge of the bible is not intended to include either the negro races, the Chinese, Japanese, or Laplanders, the Australian, or American red men, but refers particularly to the races of people east of or near the Mediterranean sea. And in connection herewith I quote Ignatius Donnelly in Atlantis, page 73: "If these races (the Chinese, Australians, Americans, etc.) are not descended from Noah they could not have been included in the deluge. If neither China, Japan, America, Northern Europe, nor Australia were depopulated by the deluge, the deluge could not have been universal. But as it is alleged that it did destroy a country, and drowned all the people thereof except Noah and his family, the country so destroyed could not have been Europe, Asia, Africa, America, or Australia, for there has been no universal destruction of the people of those regions; or, if there had been, how can we account for the existence to-day of people on all these continents whose descent Genesis does not trace back to Noah, and, in fact, about whom the writer of Genesis seems to have known nothing?" Nor do we have to confine ourselves to the eastern hemisphere to find a history of the deluge, for in America, with perhaps one or two exceptions, our aborigines, each according to their idea, have re

tained it, and many to this day hold festivities to properly celebrate the escape of their Noah from the great deluge, particularly among the Chippewa and Sioux Indians, or Aztecs and Toltecs, the ancients of Yucatan, together with tribes from Bolivia, Uruguay, and Paraguay. Therefore no one should be blinded with the belief that the bible deluge is the only deluge in history, for by reading the history of man we learn that, except in one or two races, all have their particular, peculiar, and self-constituted idea and history thereof.

Now it seems that Noah, after quitting the ark, became a husbandman, and planted a vineyard, and, being the chosen of God, I cannot refrain from disclosing a few personal habits, and find in ix. 21, "And he drank of the wine and was drunken, and was uncovered within his tent." His son Ham, the youngest of his children, saw his condition, took a blanket, and covered his father's nakedness, and upon the waking of Noah he had the following to say to his son (ix. 25): "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren," disclosing in Noah a habit of drunkenness and indecency, also a disposition of cruelty to own his children that had attempted to shield the o'd drunkard's disgraceful habits. The exemplary character of the bible of Jehova is that of Abraham, who comes of the lineage of Noah and is the chosen of God.

But it seems that God, after Abraham's marriage to Sarai, instructed them to journey into Egypt, for fear that Pharaoh would kill Abraham, on account of the beauty of his wife. Then it was agreed that they should claim the relationship of brother and sister, and so asserted to Pharaoh. Being smitten with the beauty of Sarai he sought to take her unto him, not understanding her to be the wife of any one, and for this (xii. 17), "And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abraham's wife." But as soon as Pharaoh realized the condition of things, he told Abraham, "Now therefore behold thy wife, take her, and go thy way." Now which was the grander of the two men in protection of the chastity of



woman—Abraham as the husband of Sarai, and the agent of the God of Moses, whom he ordained his servant, or Pharaoh, that grand old educated king?

To further show the disposition of God to chose as his agents of earth drunkards and libertines, I quote xiv. 18: "And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God." And further I find (xvi. 1): "Now Sarai, Abram's wife, bare him no children, and she had an handmaid, an Egyptian, whose name was Hagar." (xvi. 2) "And Sarai said unto Abram, Behold now the Lord hath restrained me from bearing; I pray thee go in unto my maid;" (xvi. 4), "And he went in unto Hagar and she conceived." (xvi. 15) "And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael." Also to show the disposition of God and his worthy agents, to deal harshly, cruelly, villainously with human kind we quote (xvii. 12), "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed," showing plainly that, in accordance to bible rules, human bodies were bought and sold by that class of humanity, and handed down to us is this bible, which a class of people unto this day attempt to foist upon intelligent men as the good, grand, and inspired book of a loving, gracious God. And to show further their fiendishness (xvii. 14), "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people," only adds one more fact as evidence that the Christian desire is to adopt rules or regulations the violation of which justifies their taking of human life.

We find, too, that when God became angry with the people of Sodom and Gomorrah, though his mind was fully determined on the slaughter of the people of these cities, yet he sought out what in his judgment was the righteous one, that person being Lot with his wife and two daughters. And when the agents of God had gone to Sodom, making their abode with Lot, the pop-

ulation of that village sought to drive them out of the town, and congregated at Lot's house to execute their intention, but Lot, that willing agent and servant of the Lord, to protect his agents, made the following proposition (xix. 8); "Behold, now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes, only unto these men do nothing." From the reading of the foregoing quotation can any person conceive of a more willing servant of a cruel God than Lot, who proposes in protecting the agents of God to prostitute his own daughters. He had two daughters, flesh of his flesh and bone of his bone, but the men of Sodom, that in the eyes of the bible God were so cruel and wicked as to bring upon themselves the condemnation and sentence of death, had nobler instincts, possessed better manhood, and refused to accept the proposition made them by God's elect.

But according to this bible history, Lot, his wife, and two daughters started out early the next morning for the mountain to escape the burning of the city by the Creator; for it seems that (xix. 23) "The sun was risen upon the earth when Lot entered into Zoar." "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." So again we see that this kind, considerate God has killed and destroyed some more of his images, and having previously said that it was for their sins that he had executed them, he sent their souls wingless and swift into a torturing eternity. (xix. 26.) "But his wife looked back from behind him, and she became a pillar of salt." Now for this small offense doesn't it seem hard that for just taking one last fond look upon her old home, once again trying to view the place of her childhood, that she might hold in her mind through life fond memories of the past, that she must suffer such a fate? Not for a Christian, for God did it.

Chapter xix. 30. "And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar." Here follow passages, which, in consequence of their indecency and obscenity, are not fit to be printed

in any work but that in which they originally appeared. According to the judgment of God, the looking back on her (Mrs. Lot's) old home called her for death, while the condition of drunken Lot and his daughters, as set forth in passages above alluded to, resulted in the perpetuation of not only their race, but name, which, to the clear thinking mind of to-day, should be proof sufficient to establish the vile, vicious, murderous, drunken, and adulterous disposition of this God of Moses. The bible also states that, in the history of Abraham, he and Sarai visited, or came in contact with King Abimelech. And Abraham and Sarah, as they now termed them, tried the same brother and sister racket with him that they did with Pharaoh, but Abimelech's actions were as commendable as those of Pharaoh. And the wife and maid-servants of King Abimelech were barren. (xx. 17.) "So Abraham prayed unto God; and God healed Abimelech, and his wife and maid-servants, and they bare children, for the Lord had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife." Now I want to ask Christians and believers in the bible if they feel that they understand the nature of the God they worship? If so, how do you justify his action as above set forth? Don't you think that it is a small business, a mean business, a contemptible business, and a business never practiced by the great creator of the universe?

The story of Abraham offering his son Isaac is too well known to need recital here; and I only ask if any person with a mind of his own would to-day tolerate, reverence, and respect a man who, with material for an altar, dirk in belt, and burning torch in hand, seeks a secluded spot in the woods, and there offers as a sacrifice his only legitimate son to a mythical and murderous God? No!

Abraham being aware that his time was near at hand, made the following distribution of his property (xxv. 5): "And Abraham gave all that he had unto Isaac." (xxv. 6) "But unto the sons of the concubines which Abraham had, Abraham gave gifts \*



\* \*.” In accordance with this we have Abraham’s confession that he possessed concubines, he at the same time acting as the chosen of God. This certainly places him in no better position in the minds of moral men, if as good, as that of the Mormon. And how the minister in the pulpit, the priest at the altar, the Sunday school teacher with her class, can extol Abraham and hold him up before their listeners as an example for them to follow, and then reconcile their actions to the laws of decency and chastity, is certainly beyond comprehension.

Jacob went to the land of Haran, and there found Laban, his mother’s brother, who had two daughters, Rachel and Leah, which were cousins of Jacob. And when he approached Mr. Laban’s house he met Rachel at the well. (xxix. 11.) “And Jacob kissed Rachel, and lifted up his voice and wept.” No reason is given for his boisterous conduct, but from his future actions it can only be supposed that he halloed for comfort and wept for joy. The term of service having expired (xxix. 21), “And Jacob said unto Laban, Give me my wife for my days are fulfilled, that I may go in unto her.” (xxix. 22) “And Laban gathered together all the men of the place, and made a feast.” (xxix. 23) “And it came to pass in the evening that he took Leah, his daughter, and brought her to him; and he went in unto her.” (xxix. 25) “And it came to pass that in the morning behold it was Leah. And he said to Laban, What is this thou hast done unto me? Did I not serve with thee for Rachel? Wherefore then hast thou beguiled me.” (xxix. 26) “And Laban said, It must not be done so in our country, to give the younger before the first born.” Now we see by the foregoing that Laban had put up quite a job on Jacob. But still anxious to try him further in his own household submits and makes the following proposition: (xxix. 27) “Fulfill her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.” (xxix. 28) And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.” We find in this two principles of the Christian people

of bible times exemplified: one to barter and sell the daughters to man for her to serve under, and the approval of God in the duplication of wives, and the support of the Mormon creed. (xxix. 30) "And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years." (xxix. 31) "And when the Lord saw that Leah was hated, he opened her womb, but Rachel was barren." (xxx. 1) "And when Rachel saw that she bare Jacob no children, Rachel envied her sister, and said unto Jacob, Give me children or else Ii de." (xxx. 2) "And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?" Now, Mr. Christian, I know that in this day and age of the world barrenness is the result of and controlled only by the laws of nature, and do we believe that different rules, regulations, and powers governed and controlled the human system in the days of Jacob than do now? If you do, physiology denies you. If you don't, God was not controlling the fruit of the womb, as is here claimed by Jacob and Moses in this history called the bible.

We now find what Rachel had done in order to pacify and be in favor with her angered husband, (xxx. 3) "And she said, Behold my maid, Bilah, go in unto her and she shall bare upon my knees that I may also have children by her." And she gave him Bilah, her hand maid, to wife, and Jacob went in unto her." (xxx. 5) "And Bilah conceived and bare Jacob a son." "Then Bilah conceived and bear Jacob a second son." (xxx. 9) "When Leah saw that she had left off bearing, she took Zilpah, her handmaid, and gave her to Jacob to wife." (xxx. 10) "And Zilpah, Leah's maid, bear Jacob a son." Did Brigham Young ever practice more adultery than that? Never!

This family record of Jacob, the last of the Patriachs, can only be commended by a Christian and believer in the bible, for no other class of people that has yet inhabited this globe would, could, or will point with pride and admiration to any such adulterous man as he, nor would they teach their children that Jacob



was a moral man, much less accept him as a prophet, cite him to the people as a nice, decent, sweet-souled man, and ask the people to follow in his footsteps.

Now, after all the females that Jacob had around his house, of which we find any record, had borne him children, except his first intended, Rachel, we find God again takes a hand in his family affairs, inasmuch as she felt slighted; so we find in xxx. 22: "And God remembered Rachel, and God hearkened to her and opened her womb." (xxx. 23) "And she conceived and bear a son, and said, God hath taken away my reproach." And now that her reproach was taken away everything is serene, godly, justice done, Christian virtue sustained, and, because taught by the bible, Mormonism legalized.

Christian, wake up, open your eyes, read your bible with your faculties of reason, justice, and sense of decency full on the alert. Do you want your family to-day visiting, communicating and mingling with such a family as that of Jacob? No. Then how can you teach it as being right 3,000 years ago, or at any other time in the history of man? You can't do it.

Jacob now makes ready to quit the residence of his father-in-law and take up his abode in other lands, and asking his father-in-law, Laban, to make a division of the cattle, whereby Laban agrees that he shall have the speckled and spotted ones. Now Jacob, being a man of ingenuity and full of schemes, conceives an idea of making speckled cattle. (xxx. 38) "And he set the rods which he had peeled before the flocks in the gutters in the watering troughs, when the flocks came to drink; that they should conceive when they came to drink." (xxx. 39) "And the flock conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted."

Of course we are all aware that saplings, trees, and rods have produced large herds of cattle, and especially when the rods had white rings around them. Consequently this story of cattle-raising of Jacob's is all right, as he and God further testify: (xxxi. 11) "And the angel of God spake unto me in a dream



saying, Jacob, and I said, Here am I." (xxxi. 12) "And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle are ring-streaked, speckled, and grizzled; for I have seen all that Laban doeth unto them."

Jacob having now taken up his journey, he passed by the country of his brother Esau, to assuage whose wrath he had formerly kindled he tenders him of his flocks. (xxxii. 14.) "Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams." (xxxii. 15) "Thirty milch camels, with their colts, forty kine and ten bulls, twenty she-asses and ten foals," it being his intention to satisfy with goods and chattels injuries formerly done, but his brother would not accept. However, full pardon was granted him by Esau, he being a man of more principle and not so much of God. But we find Jacob pushing on to the country of Hamor, and upon arrival there, Dinah, his daughter by Leah, went out to see the daughters of the land. (xxxiv. 2) "And when Shechem, the son of Hamor, the Hivite, prince of the country, saw her he took her and lay with her and defiled her." This fact becoming known to Jacob, and Schechem, desirous of obtaining her for a wife, asks his father, Hamor, to entreat of Jacob for him, which Hamor does, whereupon Jacob and his sons conspired, by and with the consent and instructions of God, to deceive them, and thereby destroy Hamor and his people. As to the marriage of Shechem and Dinah, the sacred history reads this way:

Chapter xxxiv. 15. "But in this will we consent unto you; if ye will be as we be, that every male of you be circumcised," to which physical torture Hamor and his sons consent.

Chapter xxxiv. 25. "And it came to pass on the third day when they were sore, that two of the sons of Jacob, Simeon, and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males." And to further show the evil design of the true, full-grown, full-fledged agents of God, as exemplified by Jacob in this case, we cite you the following: "(xxxiv. 29) "And all their wealth and all their little

ones, and their wives took they captive, and spoiled even all that was in the house." Exemplifying in this class of human beings, their idea of the value of virtue of even daughter or sister, but this disposition to barter it is Christian-like, and especially when there can be a little bloodshed to moisten up the deal.

Reuben, it seems, was one of the elect; and, not wishing to deprive any one of a savory record, refer you to xxxv. 22: "And it came to pass that when Israel dwelt in that land that Reuben went and lay with Billah, his father's concubine. And Israel heard it. Now the sons of Jacob were twelve." And according to Moses' history of the chosen people, Esau looked after his interest with as much alacrity as did his kinsman. (xxxvi. 2) "Esau took his wives of the daughters of Canaan; Adah, the daughter of Elon, the Hittite." (xxxvi. 3) "And Bashemath, Ishmaël's daughter, sister of Nebajoth." I seems to me that Juhah was favorably constrained with a Mormon or religious faith. (xxxviii. 2) "And Judah saw there the daughter of a certain Canaanite, whose name was Shuah; and he took her and went in unto her." (xxxviii. 3) "And she conceived and bear a son, and he called his name Er." (xxxviii. 6) "And Judah took a wife for Er, his first born, whose name was Tamar." But it would appear from results that Er may have been a thinker, infidel, or something even better, for we find the following event happened: (xxxviii. 7) "And Er, Judah's first born, was wicked in the sight of the Lord, and the Lord slew him." This settled Mr. Er. But in accordance with the rules of justice in vogue in those times, it appears that due succession was ordered. (xxxviii. 8) "And Judah said unto Onan, Go in unto thy brother's wife, and marry her and raise up seed to thy brother." For the balance of the delectable tid bit that follows, we refer the reader to the original. (xxxviii. 10) "And the thing which he did displeased the Lord; wherefore he slew him also."

The wife of Judah now having died, Juhah starts for a journey to Timnath to sheer his sheep, and Tamar, feeling that she

knew the disposition and habits of her father-in-law, Judah, set about to enjoy it. (xxxviii. 13) "And it was told Tamar, saying, Behold thy father-in-law goeth to Timnath to shear his sheep." (xxxviii. 14) "And she put her widow's garments off from her and covered her with a veil and wrapped herself, and sat in an open place, which is by the way to Timnath, for she saw that Shelah was grown, and she was not given unto him to wife." (xxxviii. 15) "When Judah saw her he thought her to be an harlot, because she had covered her face." Here follows a narrative that might be equaled in the slums of our cities, but not surpassed, in its obscene nastiness.

As to the moral record of Joseph but little, if anything, can be found that is bad, and certainly should be commended either for his record of chastity and virtue, or his ingenuity and sagacity in suppressing the record, if a bad one, if such he had. However we find that while in charge of Potiphar's affairs, during Potiphar's absence, that we find him and Mrs. Potiphar in the following predicament: and (xxxix. 14) "That she called unto the men of her house, and spake unto them saying, See, he hath brought in an Hebrew unto us to mock us. He (Joseph) came in unto me to lie with me, and I cried with a loud voice." (xxxix. 15) "And it came to pass that when I lifted up my voice and cried, that he left his garment with me and fled, and got him out." And upon Potiphar's return Joseph was incarcerated in jail, but by his cleverness was released within two years.

We further find in the history of Jacob's family, by reason of Pharaoh's generosity, that the children of Israel are the recipients of many favors in the land of Egypt, even to the dividing by Pharaoh of his country and land, where, seventeen years later, Jacob died, at which time this grand old Pharaoh told Joseph to take his father and bury him in his own country, with due honors and respect, as had been his wish, in which Pharaoh manifested a principle of manhood and disposition of kindness in so doing as compared with the Israelites, and especially when compared with the treatment that Pharaoh and the Egyptians received at



the hands of Moses and God's chosen people upon their exodus from Egypt.

Mr. Jacob, on his death bed, called around him his children, to whom he addressed a few remarks. To Reuben he said, You are (xlix. 4) "Unstable as water, thou shalt not excel. Because thou wentest up to thy father's bed; then defiledst thou it; he went up to my couch." And unto Simeon and Levi he said: (xlix. 7) "Cursed be their anger, for it was fierce, and their wrath for it was cruel. I will divide them in Jacob, and scatter them in Israel." And unto Judah he says the following: (xlix. 8) "Judah, thou art he whom thy brethren shall praise, thine hand shall be in the neck of thine enemies. Thy father's children shall bow down before thee." (xlix. 9) "Judah is a lion's whelp. From the prey, my son, thou art gone up. He swooped down, he couched as a lion, and as an old lion. Who shall rouse him up?" (xlix. 11) "Binding his foal unto the vine, and his ass's colt unto the choice vine. He washed his garments in wine and his clothes in the blood of grapes." (xlix. 12) "His eyes shall be red with wine and his teeth white with milk." And to Issacher: (xlix. 14) "Issacher is a strong ass, couching down between two burdens." And unto Dan he gave the following send off: (xlix. 17) "Dan shall be a serpent by the way, an adder in the path that biteth the horse's heels, so that his rider shall fall backward." And giving the others a similar talk he quit. (xlix. 33) "And when Jacob had made an end commanding his sons, he gathered up his feet into the bed and yielded up the ghost, and was gathered unto his people."

## EXODUS.

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With the book of Exodus, or the second book of Moses, begins the history of the quitting of the land of Egypt by the children of Israel, emigrating as the conquering host and misguided nation of people to the land of Canaan.

We find that in the few years of their stay in Pharaoh's country they had increased from the small number of seventy souls to about three million, six hundred and twenty thousand of whom were warriors, and were conducted for the next eighty-five years as an army of conquest.

We also find here a partial history of the life of Moses, beginning about as follows: (ii. 2) "And the woman conceived and bear a son; and when she saw him that he was a goodly child she hid him three months." (3) "And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." (4) "And his sister stood afar off, to wit what would be done to him." (5) "And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side, and when she saw the ark among the flags she sent her maid to fetch it." (6) "And when she had opened it she saw the child, and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children." (7) "Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" (8) "And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." (9) "And Pharaoh's daughter said unto her, Take this child away

and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it." (10) "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water." This biography, written by the subject himself, fails to give the name of his father, and while appearing to have been born of the Hebrew woman, he says: "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son." Consequently we are in entire doubt as to the correct parentage of this most select and accomplished agent of God.

However, he appears early in life to have developed a murderous disposition, as acknowledged in this, his own writing: (ii. 11) "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren." (12) "And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand," which event, when reaching the ears of Pharaoh, made him wrath, and (ii. 15) "Now when Pharaoh heard this thing he sought to slay Moses." "But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well," where he remained a fugitive from justice, and an escape from legal execution until the Lord of Hosts sought him out as being an accomplished and willing general and agent.

Moses was the keeper of his father-in-law's flocks, and, as would other fugitives, quietly attending to their affairs, not wishing to become known for fear of execution at the hands of the Egyptian king; but the Lord had a use for him: (iii. 2) "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." The fire and bush event having now taken place without injury to the bush, God, through his angel, makes known to Moses his wish, or desire, that he (Moses) return to Egypt and assume command



of the children of Israel, and lead them out of the land of Egypt; which attempt Moses feels will not be approved of by Pharaoh. But God says: (iii. 20) "And I will stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof, and after that he will let you go." And he further advises as to the conduct of the children of Israel on their quitting Egypt. God tells Moses what shall be done by the women. (22) "But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." But Moses says of himself that the children of Israel will not believe on me, nor will they follow me. Whereupon God instructs him in several sleight of hand performances, with which to impress the Israelites of his greatness and power, (iv. 2) "And the Lord said unto him, What is that in thine hand? And he said, A rod." (3) "And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it." (4) "And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand."

As to his conference with Pharaoh, regarding the exodus, these are his instructions: (iv. 22) "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first born." (23) "And I say unto thee, Let my son go, that he may serve me, and if thou refuse to let him go, behold, I will slay thy son, even thy first born." (24) "And it came to pass by the way in the that the Lord met him, and sought to kill him." (25) "Then Zipporah took a sharp stone, and cut off the foreskin of her son and cast it at his feet and said, Surely a bloody husband art thou to me." (26) "So he let him go. Then she said, A bloody husband thou art, because of the circumcision." Pharaoh, uncertain as to his purpose, answers: (v. 2) "And Pharaoh said, Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let

Israel go." Whereupon Moses makes the following deceiving retort: (v. 3) "And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence or with the sword."

Pharaoh, uncertain as to the intention of Moses and Aaron, (Aaron having been chosen by God as the mouth-piece of Moses) caused the labors of the Israelites to be made more oppressive, seeing which, Moses felt sorry for his people, and appeals to God in this wise: (v. 22) "And Moses returned unto the Lord and said, Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me?" (23) "For since I came to Pharaoh to speak in thy name he hath done evil to this people; neither hast thou delivered this people at all." God assures him as follows: (vi. 8) "And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it you for an heritage. I am the Lord."

Moses again appeals to his people to follow him to the promised land, but they refuse, and they appeal to Moses to release them, but God wants more trouble, and says: (vii. 3) "And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." (4) "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies and my people, the children of Israel, out of the land of Egypt by great judgments." And Moses, undaunted, still labors with his task, and seeks to impress Pharaoh with his mysteries and greatness in this wise: (vii. 10) "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded. And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent." But Pharaoh proves his performance unworthy consideration by introducing the tricks of his magicians. (vii. 12) "For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." After which God fooled with Phara-

oh's heart again. (vii. 13) "And he hardened Pharaoh's heart that he hearkened not unto them, as the Lord had said," which, of course, caused Pharaoh to refuse Moses' request. Whereupon the Lord instructed Moses to say to Pharaoh: (viii. 2) "And if thou refuse to let them go, behold, I will smite all the borders with frogs." (4) "And the frogs shall come up both on thee, and upon thy people, and upon all thy servants."

And Aaron, willing servant that he was, did this. (viii. 6) "And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt." But Pharaoh was equal to this apparent superhuman accomplishment, as is shown in viii. 7: "And the magicians did so with their enchantments, and brought up frogs from the land of Egypt." But Pharaoh seeing the disastrous results in his land asked for the withdrawal of the frogs, whereupon Moses interceded with the Lord. (viii. 13) "And the Lord did according to the word of Moses, and the frogs died out of the houses, out of the villages and out of the fields," (14) "And they gathered them together upon heaps, and the land stank." And by reason of God's hardening Pharaoh's heart no progress has been made by Moses, as is here shown: (viii. 15) "But when Pharaoh saw that there was respite he hardened his heart and harkened not unto them, as the Lord had said." For which God has thus ordered: (viii. 16) "And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land that it may become lice throughout all the land of Egypt." (17) "And they did so, for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and beast; all the dust of the land became lice throughout all the land of Egypt." (18) "And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man and upon beast."

Nothing having yet been accomplished except pestilence, God resolves upon a different plan, and the following is adopted: (viii. 24) "And the Lord did so, and there came a grievous



swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies."

This pestilence was withdrawn to be supplanted by a more oppressive and grievous one than the previous: (ix. 3) "Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep, there shall be a very grievous murrain." (ix. 6) "And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children died not one." And to assist this plague the Lord told Moses and Aaron to "Take handfuls of ashes and sprinkle towards heaven." (ix. 9) "And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt," that these plagues might be effected. (12) "And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses." And then God adopted the following more destructive plan: (ix. 22) "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in the land of Egypt upon man and upon beast and upon every herb of the field, throughout the land of Egypt." (23) "And Moses stretched forth his hand toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground, and the Lord rained hail upon the land of Egypt." (24) "So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation." (25) "And the hail smote throughout all the land of Egypt all that was in the field, both man and beast, and the hail smote every herb of the field, and brake every tree of the field." (26) "Only in the land of Goshen, where the children of Israel were, was there no hail." This having been accomplished, Pharaoh entreats of Moses for the ceasing of this most hurtful plague to man and beast; but the design of God or Moses not yet having been accomplished, another remedy is tried: (x. 12)

“And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up from the land of Egypt, and eat every herb of the land, even all that the hail hath left.” (x. 14) “And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt, very grievous were they before them there were no such locusts as they, neither after them shall be such.” (15) “For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.” But to prevent the relenting of Pharaoh we again find the intervention of God: (x. 20) “But the Lord hardened Pharaoh’s heart, so that he would not let the children of Israel go.” But to make the plagues more impressive and to show the principle of mercy that emanates from Christian founding, this was done: (x. 21) “And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.” (22) “And Moses stretched forth his hand toward heaven, and there was thick darkness in all the land of Egypt three days.”

Yet of these oppressive and burdensome plagues none had yet accomplished the design of Moses and his Jehovah, for the Lord kept Pharaoh’s heart hardened continually, for God had a mission to perform in the land of Egypt, which he sought to exercise. (xi. 1) “And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let you go he shall surely thrust you out hence altogether.”

And that the Israelites might be prepared to move, God said to Moses: (xi. 2) “Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor jewels of silver and jewels of gold.” And the people of Egypt being of generous spirit, willingly acceded to their requests, surmising no deceit.

Preparations for moving had now been accomplished. (xi. 4) "And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt." (5) "And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts." And that God might make no mistake in his blood-spilling career, the Lord told the children of Israel: (xii. 7) "And they shall take of the blood, and strike it on the two side-posts, and on the upper door post of the houses, wherein they shall eat it." (12) "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord." (13) "And the blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt." (23) "For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and upon the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your house to smite you." (26) "And it shall come to pass when your children shall say unto you, What mean ye by this service?" (27) "That ye shall say, It is the sacrifice of the Lord's passover, who passed over the house of the children of Israel in Egypt when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped."

Everything now being ready for the spilling of the blood of the first-born of Egypt by God and his executing angel, he proceeds: (xii. 29) "And it came to pass that at midnight the Lord smote all the first born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle." (30) "And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead."



(35) "And the children of Israel did according to the word of Moses, and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment." (37) "And the children journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children." (40) "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years."

The children of Israel now journeyed to the Red sea, where, soon after halting, they observed Pharaoh and his hosts approaching, and they were seized with great fear, and cried out to the Lord for help." (xiv. 11) "And they said unto Moses, Because there were no graves in Egypt hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt." And though they were repenting of their move, and fearful as to its results, realizing the danger of desertion, mutiny, and perhaps the return of his people to Egypt, we find Moses making this declaration: (xiv. 13) "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever." (14) "The Lord shall fight for you, and ye shall hold your peace."

Here now is where the Lord performs one of his imaginary and impossible feats: (xiv. 15) "And the Lord said unto Moses, Wherfore cryest thou unto me? Speak unto the children of Israel, that they go forward." (16) "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea." (22) "And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left."

The children of Israel now seem to have been safely across the sea, while the Lord, to more thoroughly discomfort Pharaoh and his hosts, kept himself busy during the previous night. (xiv. 25) "And took off their chariot wheels, that they drave

them heavily; so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians."

This accomplished, the Lord induced Pharaoh and his hosts to cross the sea in the path of Moses, and when in the midst thereof, according to this bible history: (xiv. 26) "And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen." (27) "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of it." (28) "And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." (29) "But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left."

Let us now review to some extent the history of this chosen race in a land owned by people not so good as they, according to the scale of Christian reason. Four hundred and thirty years ago Jacob, with his family of seventy souls, was received into this land of plenty from his own desolate and famine-stricken district by kind hearted Pharaoh. Jacob's people grew and were prosperous, but there is no record in this history of the chosen race of the death of a single Israelite at the hands of the Egyptians.

Let us note the actions and cruel treatment done and manifested by the children of Israel to the Egyptians. They had infested the air with flies, covered the surface of their land with plagues and lice, brought upon the people darkness so oppressive that it could be felt, killed all the cattle of the land, and yet, not satisfied with this career of destruction, God himself did, and that, too, when Pharaoh and his people slumbered in their own homes, that they had made comfortable and happy by their vigilance, pass throughout the length and breadth of their land,

and then and there murder the first born of this entire nation: and not satisfied with this simple, cold-blooded murder, he sprinkles the blood of the dead, sweet child upon the door post that the sight of it might bring to the mind of the Egyptian what God's idea of justice, right, and mercy is, and by direction of God the Israelites were instructed to borrow of the Egyptians everything possible, and that, too, with no intention of ever returning it. And yet, unsatisfied with the career of murder, theft, and deceit, they entice Pharaoh and his hosts into the bottom of the sea, and there Moses, with his small weed, beckons the wave to swallow them up, and it is done.

To more thoroughly inform the reader who Moses, in the character of God, was dealing with, I give you his own language: (xv. 3) "The Lord is a man of war. The Lord is his name." It seems, too, that Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and danced." (21.) "And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Showing in her the disposition of theft, for the destruction of property, and desire for the spilling of human blood.

Moses now starts from the Red sea on his march for the promised land, through the wilderness, where his people had to drink poisoned water, and at times unable to get that, and the whole congregation at times murmured against Moses and Aaron, and the children of God said they would to God they had died in the land of Egypt where they had plenty to eat and drink, but like wandering Jews they were kept moving about in what appeared to be a great wilderness. This murmuring of the people being a small matter in the eyes of as great a being as God, he says this: (xvi. 4) "Then saith the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no." And when this new and unknown provision was tendered the children of Israel, which



was manna: (xvi. 35) "And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came into the borders of the land of Canaan." This manna seemed to grow in the night time. (xvi. 19) "And Moses said, Let no man leave of it till the morning." (20) "Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms, and stank, and Moses was wroth with them."

In their travels in the wilderness the children of Israel came in contact with the people of King Amalek, and he, seeking to resist the invasion of his domain, preparations for war were at once made. (xvii. 9) "And Moses said unto Joshua, Choose us out men, and go out and fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in mine hand." (10) "So Joshua did as Moses had said to him, and fought with Amalek, and Moses, Aaron, and Hur went up to the top of the hill." (11) "And it came to pass when Moses held up his hand that Israel prevailed, and when he let down his hand Amalek prevailed." (13) "And Joshua discomfited Amalek and his people with the edge of the sword." In this battle, while the children of Israel were successful, it was only accomplished by the fact of Moses and his assistants keeping elevated his right hand, for had they been unable to have done this, the result would have been otherwise.

Moses had now reached Mount Sinai, and having had a conference with his God thereon, he returns to his people and begins to give them instructions as follows: (xix. 15) "And he said unto the people, Be ready against the third day; come not at your wives." It was here at this mount that the Lord began his demonstrations from clouds, out of which fire flashed, and God, by thunder, and lightning, and earthquakes sought to intimidate and thereby reconcile their fear and impress the children of Israel so that, while their worship of him may be a forced one, it must be a complete one.

The following is a sample of God's performances: (xix. 16)

“And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.” (18) “And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof descended as the smoke of a furnace, and the whole mount quaked greatly.” (19) “And when the voice of the trumpet sounded long, and waxed louder and louder. Moses spake and God answered him by a voice.”

The Lord induced Moses into this cloud on the mount, where he might confer entirely out of the view of the congregation, and he then proceeded to give him the laws which should govern them, never once consulting their desire or wish, but with popish exactness compelling them to observe thereof. I here submit a few of these laws and regulations, to show not only the cruelty of single man power, but the impossibility of one man making and dictating laws for the governing of a people: (xx. 5) “Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.” (11) “For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” (13) “Thou shalt not kill.” (14) “Thou shalt not commit adultery.” (15) “Thou shalt not steal.” (17) “Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.” (26) “Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.” (xxi. 2) “If thou buy an Hebrew servant six years he shall serve, and in the seventh he shall go out free for nothing.” (xxi. 3) “If he came in by himself he shall go out by himself; if he were married then his wife shall go out with him.” (4) “If his master have given him a wife, and she have born him sons or daughters, the wife

and her children shall be her master's, and he shall go out by himself." (5) "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free," (xxi. 6) "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him forever." (xxi. 7) "And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do." (xxi. 10) "If he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." (xxii. 16) "And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." (xxii. 17) "If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins." (xxii. 18) "Thou shalt not suffer a witch to live." (xxii. 19) "Whosoever lieth with a beast shall surely be put to death." (xxii. 20) "He that sacrificeth unto any God, save unto the Lord only, he shall be utterly destroyed." (xxii. 24) "And my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless." (xxiii. 3) "Neither shalt thou countenance a poor man in his cause." (xxiii. 4) "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again." (xxiii. 5) "If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (xxiii. 17) "Three times in the year all the males shall appear before the Lord God." (xxiii. 19) "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not see the a kid in his mother's milk." (xxiii. 20) "Behold, I send an angel before thee, to keep thee in the way, and to bring thee in to the place which I have prepared." (xxiii. 21) "Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions; for my name is in him." (xxiii. 26) "There shall nothing cast their young, nor be barren in thy land, and the number of thy days I will fulfill." (xxiii. 27) "I will



send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee." (xxiii. 28) "And I will send hornets before thee which shall drive out the Hivite, the Canaanite, and the Hittite from before thee."

Fearing that he might be unable to retain the confidence of his people, and fearing, too, that they might become a brighter people, a smarter people, a more knowing people, by coming in contact and associating with other nations, the Lord instructed Moses as follows: (xxiii. 32) "Thou shalt make no covenant with them, nor with their Gods." (xxiii. 33) "They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their Gods, it will surely be a snare unto thee." Besides the list here mentioned the Lord gave instructions to Moses as to domestic affairs, including the degree of damages that should be put in if one ox gored another, or hooked a person, or fell in a ditch, trespassing in a garden, etc. To show how bitterly opposed God is in the principle of the people in making the laws for their own government, and how jealous he is of the rights of kings, non-representatives, rulers, popes, and potentates, I cite to you his instructions to Moses: (xxiv. 1) "And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship ye afar off." (xxiv. 2) "And Moses alone shall come near the Lord, but they shall not come nigh, neither shall the people go up with him."

God having some more laws to make for the governing of his people called Moses upon the mount, and here Moses described the appearance of the mount, as follows: (xxiv. 16) "And the glory of the Lord abode upon Mount Sanai, and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud." (xxiv. 17) "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." And while up there with God, he instructed Moses to speak to the children of Israel per-

taining to offerings and sacrifices, and to require of them the following list: (xxv. 3) "And this is the offering which ye shall take of them: gold and silver and brass." (xxv. 4) "And blue, and purple, and scarlet, and fine linen, and goat's hair." (5) "And rams' skins dyed red, and badger's skins and shittim wood." (6) "Oil for the light, spices for anointing oil, and for sweet incense." (7) "Onyx-stones, and stones to be set in the ephod, and in the breastplate." (8) "And let them make me a sanctuary, that I may dwell among them." This merely being for the erection of a sanctuary to the Lord, a description of which shows it to be a very elaborate affair, justifying kings in the constructing of gold thrones, and the pope in the erection of magnificent temples, and the hoarding of great wealth, to the detriment of the people.

The Lord now proceeds to instruct Moses as to the making of garments that shall be worn by kings, popes, and high priests. It was as follows: (xxviii. 36) "And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, **HOLINESS TO THE LORD.**" (37) "And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be." (38) "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord." (39) "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work." (xxx. 12) "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them when thou numberest them." (13) "This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary; (a shekel is twenty gerahs) an half shekel shall be the offering of the Lord." And as to the cause as to the forgiveness of sins, for those of twenty years

and upwards, he says: (xxx. 15) "The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord to make an atonement for your souls." And as to the use of this ransom or money Moses had these instructions: (xxx. 16) "And thou shalt take the atonement-money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation, that it may be a memorial unto the children of Israel before the Lord to make an atonement for your souls."

God then instructed Moses to make a certain kind of oil for the different kinds of atonement, and says that: (xxx. 32) "Upon men's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it; it is holy and it shall be holy unto you." He also provides for the making of a perfume, and imposes the same injunction regarding its make and use.

As to the keeping and observing of the Sabbath God early provides rules therefor: (xxxi. 14) "Ye shall keep the Sabbath, therefore, for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work thereon, that soul shall be cut off from among his people." (15) "Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work on the Sabbath day he shall surely be put to death."

It seems; while Moses and God were fooling around in this law making business, to the neglect of the wants of their people, the people became dissatisfied and called upon Aaron to provide them with another and better God; whereupon Aaron orders a collection of all the gold among the tribes, out of which he forges a God of some value, even if of no benefit, but satisfactory to the people. This, of course was distasteful to God and disappointing to Moses, and then God shows his disapproval: (xxxii. 9) "And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people." (10) "Now therefore let me alone that my wrath may wax hot against them, and that I may



consume them; and I will make of thee a great nation.” (19) “And it came to pass as soon as he came nigh unto the camp that he saw the calf and the dancing, and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.” (20) “And he took the calf which they had made, and burnt it in the fire and ground it to powder, and strewed it upon the water and made the children of Israel drink of it.” (26) “Then Moses stood in the gate of the camp, and said, Who on the Lord’s side? let him come unto me. And all the sons of Levi gathered themselves together unto him.” (27) “And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.” (28) “And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men.”

In this domestic war God required the life of the son at the hand of the father, and of the brother, and to show his desire to abandon human beings in the future, the following indicates: (xxxii. 29) “For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother, that he may bestow upon you a blessing this day.”

As to the observance of the Sabbath day God submits the following additional rule: (xxxv. 3) “Ye shall kindle no fire throughout your habitations upon the Sabbath day.” And as sacrifices to God he requires them: (xxxv. 5) “Take ye from among you an offering unto the Lord; whosoever is of a willing heart let him bring it, an offering of the Lord, gold, and silver, and brass.” (6) “And blue, and purple, and scarlet, and fine linen, and goat’s hair.” (7) “And ram’s skins dyed red, and badger’s skins, and shittim wood.” (8) “And oil for the light, and spices for anointing oil, and for the sweet incense.” (9) “And onyx-stones, and stones to be set for the ephod, and for the breastplate.” And to show the willingness with which ignorance obeys the following will illustrate: (xxxv. 22) “And they came,

both men and women, as many as were willing hearted, and brought bracelets, and ear rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord."

No person can read these latter chapters of Exodus without being thoroughly impressed with the exact relation and the true Christian spirit with which the present Catholic church constrains to the laws of God, requiring and receiving sacrifices in accordance with God's teachings, in which they should receive the commendation of all Christians, and are entitled to the admiration of all bible believers.

## LEVITICUS.

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The book of Leviticus, or the third book of Moses, pertains more particularly to the mode of worship required by God of his people, and certainly places him on record as not only believing in the priesthood, but requiring of his people as the mode of worship of him, the sacrifice of the flesh and blood of man and beast.

And to show how carefully and how skilfully he had arranged a plan of worship for those that would follow him, I copy herewith the entire first chapter: (i. 1) "And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation, saying," (2) "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock." (3) "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." (4) "And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him." (5) "And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood round about upon the altar that is by the door of the tabernacle of the congregation." (6) "And he shall flay the burnt offering, and cut it into his pieces." (7) "And the sons of Aaron, the priest, shall put fire upon the altar, and lay the wood in order upon the fire." (8) "And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar." (9) "But his inwards and his legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by



fire, of a sweet savour unto the Lord.” (10) “And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice, he shall bring it a male without blemish.” (11) “And he shall kill it on the side of the altar northward before the Lord, and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar.” (12) “And he shall cut it into his pieces, with his head and his fat, and the priest shall lay them in order on the wood that is on the fire which is upon the altar.” (13) “But he shall wash the inwards and the legs with water, and the priest shall bring it all, and burn it upon the altar. It is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.” (14) “And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle doves, or of young pigeons.” (15) “And the priest shall bring it into the altar, and wring off his head, and burn it on the altar, and the blood thereof shall be wrung out at the side of the altar.” (16) “And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.” (17) “And he shall cleave it with the wings thereof, but shall not divide it asunder, and the priest shall burn it upon the altar, upon the wood that is upon the fire; it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.”

At the same time I do not wish to mislead the reader with the idea that this strong atonement, sacrifices, and performances impart the entire ritual pertaining to this department of God’s religious worship and requirements in this line, for there are hundreds of others even more ludicrous and unmeaning performances, and to further show God’s partiality in allying to the few chosen of his people, powers, rights, and privileges of the prophets of the populous generally, and without their consent and acquiescence, and to show his appreciation of the deeds of deviltry they execute, to whom he grants unlimited power, we have but to learn as to how thoroughly he establishes the priesthood, and the honors, powers, and rights

he conferred upon them. Also as to how particular he is as to their being commissioned and sanctified, and the ceremonies accompanying the ordaining thereof, I copy chapter viii 1: “And the Lord spake unto Moses, saying,” (2) “Take Aaron and his sons with him, and the garments and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread.” (3) “And gather thou all the congregation together unto the door of the tabernacle of the congregation.” (4) “And Moses did as the Lord commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.” (5) “And Moses said unto the congregation, This is the thing which the Lord commanded to be done.” (6) “And Moses brought Aaron and his sons, and washed them with water.” (7) “And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and girded him with the curious girdle of the ephod, and bound it unto him therewith.” (8) “And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.” (9) “And he put the mitre upon his head; also put upon the mitre, even upon his forefront did he put the golden plate, the holy crown, as the Lord commanded Moses.” (10) “And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.” (11) “And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot to, sanctify them.” (12) “And he poured of the anointing upon Aaron’s head, and anointed him to sanctify him.” (13) “And Moses brought Aaron’s sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.” (14) “And he brought the bullock for the sin offering, and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.” (15) “And he slew it, and Moses took the blood and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make

reconciliation upon it." (16) "And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar." (17) "But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the Lord commanded Moses." (18) "And he brought the ram for the burnt offering, and Aaron and his sons laid their hands upon the head of the ram." (19) "And he killed it, and Moses sprinkled the blood upon the altar round about." (20) "And he cut the ram in pieces, and Moses burnt the head, and the pieces, and the fat." (21) "And he washed the inwards and the legs in water, and Moses burnt the whole ram upon the altar; it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; as the Lord commanded Moses." (22) "And he brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram." (23) "And he slew it, and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." (24) "And he brought Aaron's sons, and Moses put the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet, and Moses sprinkled the blood upon the altar round about." (25) "And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys and their fat, and the right shoulder." (26) "And out of the basket of unleavened bread that was before the Lord he took out unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder." (27) "And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the Lord." (28) "And Moses took them from off their hands, and burnt them on the altar upon the burnt offering; they were consecrations for a sweet savour; it is an offering made by fire unto the Lord." (29) "And Moses took the breast and waved it for a wave offering before



the Lord; for of the ram of consecration it was Moses' part; as the Lord commanded Moses." (30) "And Moses took of the anointing oil, and of the blood which was upon the altar and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his son's garments with him; and sanctified Aaron and his garments, and his sons, and his son's garments with him." (31) "And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it." (32) "And that which remaineth of the flesh and of the bread shall ye burn with fire." (33) "And ye shall not go out of the door of the tabernacle of the congregation in seven days until the days of your consecration be at an end; for seven days shall he consecrate you." (34) "As he hath done this day so the Lord hath commanded to do to make an atonement for you." (35) "Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not; for so I am commanded." (36) "So Aaron and his sons did all things which the Lord commanded by the hand of Moses."

God also prepares for his people a "Bill of Fare" feeling, I presume (a good deal as the prohibitionists), that he is better able to judge as to the appetites of the individual people than they, and that he knows better and understands the yearnings, demands, and desires of the human stomach in other people than the stomach itself. And that they may make no mistake which would call for retribution from heaven, he proceeds minutely to submit the following list: (xi. 1) "And the Lord spake unto Moses and to Aaron, saying unto them," (2) "Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth." (3) "Whatsoever parteth the hoof and is cloven-footed, and cheweth the cud among the beasts, that shall ye eat." (4) "Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide

the hoof: as the camel, because he cheweth the cud but divideth not the hoof; he is unclean unto you.” (5) “And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.” (7) “And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you.” (8) “Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.” (9) “These shall ye eat. of all that are in the waters; whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.” (10) “And all that have not fins and scales in the seas, and in the rivers. of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.” (11) “They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcasses in abomination.” (12) “Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.” (13) “And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle and the ossifrage, and the ospray.” (14) “And the vulture and the kite after his kind;” (15) “Every raven after his kind;” (16) “And the owl and the night-hawk, and the cuckoo, and the hawk after his kind.” (17) “And the little owl, and the cormorant, and the great owl.” (18) “And the swan, and the pelican, and the gier-eagle;” (19) “And the stork, the heron after her kind, and the lap-wing, and the bat.” (20) “All fowls that creep, going upon all four shall be an abomination unto you.” (21) “Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal from the earth.” (22) “Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.” (23) “But all other flying creeping things, which have four feet, shall be an abomination unto you.” (24) “And for these ye shall be unclean: whosoever toucheth the carcass of them shall wash his clothes, and be unclean until the even.” (25) “And whosoever beareth aught of

the carcass of them shall wash his clothes, and be unclean until the even." (26) "The carcasses of every beast which divideth the hoof and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean." (27) "And whatsoever goeth upon his paws, among all manner of beast that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even." (28) "And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you." (29) "These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and tortoise after his kind." (30) "And the ferret, and the chameleon, and the lizard, and the snail, and the mole." (31) "These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even." (32) "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it would be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed." (33) "And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break of it." (34) "Of all meat which may be eaten, that on which such water cometh shall be unclean; and all drink that may be drunk in every such vessel, shall be unclean." (35) "And everything whereupon any part of their carcass falleth, shall be unclean; whether it be oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean unto you." (36) "Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean; but that which toucheth their carcass shall be unclean." (37) "And if any part of that carcass fall upon any sowing seed which is to be sown, it shall be clean." (38) "But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you." (39) "And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until



the even." (40) "And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass of it shall wash his clothes, and be unclean until the even" (41) "And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten." (42) "Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination." (43) "Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby." (44) "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth." (45) "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." (46) "This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;" (47) "To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

Feeling also that he understands the profession of physicians, midwife, and nurse, he gives to women the following instructions: (xxii. 1) "And the Lord spake unto Moses, saying," (2) "Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean." (3) "And in the eighth day the flesh of his foreskin shall be circumcised." (4) "And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled." (5) "But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three score and six days." (6) "And when the days of her purifying

are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest," (7) "Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female." (8) "And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean."

In this last verse, in granting to women the alternative of presenting turtles and pigeons as an atonement, he appears unreasonable, being well aware that they would be impossible to capture. God also gives many remedies for the cure of diseases, and for the cure of leprosy. The following is a sample of treatment: (xiv. 14) "And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot." (15) "And the priest shall take some of the log of oil, and pour it into the palm of his own left hand." (16) "And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." And as to the treatment of sores and other issues he gives both to men and women a series of instructions. That to women being more complete, I submit that for your perusal: (xv. 18) "The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even." But in case that copulation takes place in night time this rule would hardly apply, as even time would probably mark the event. And for further instructions to women, and directions for the physician or midwife, peruse the following verses, and if not satisfactory, read your Catholic books: (xv. 19) "And if a woman have an issue, and her issue in her flesh

be blood, she shall be put apart seven days, and whosoever toucheth her shall be unclean until the even." (20) "And everything that she lieth upon in her separation shall be unclean: everything also that she sitteth upon shall be unclean." (21) "And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and shall be unclean until the even." (22) "And whosoever toucheth anything that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even." (23) "And if it be on her bed, or on anything whereon she sitteth, when he toucheth it he shall be unclean until the even." (24) See the original for this verse. (25) "And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation, all the days of the issue of her uncleanness shall be as the days of her separation, she shall be unclean." (26) "Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation, and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation." (27) "And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even." (28) "But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean." (29) "And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation." (30) "And the priest shall offer the one for a sin offering and the other for a burnt offering, and the priest shall make an atonement for her before the Lord for the issue of her uncleanness." (31) "Then shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is among them." (32) "This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith." (33) "And of her that is sick of her flowers and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean."



God is also very particular as to the place of worship, as is manifest by the following instructions he gives to the children of Israel: (xvii. 3) "What man soever there be of the house of Israel that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp," (4) "And bringeth it not unto the door of the tabernacle of the congregation to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed upon that man, he hath shed blood, and that man shall be cut off from among his people." (6) "And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord." (7) "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations." (8) "And thou shall say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice," (9) "And bringeth it not unto the door of the tabernacle of the congregation to offer it unto the Lord; even that man shall be cut off from among his people." (10) "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people."

God also gives more miscellaneous instructions pertaining to marriages, general deportment, and etiquette, of which the following examples are submitted as proof: (xviii. 4) "Ye shall do my judgments and keep my ordinances, to walk therein; I am the Lord your God." (5) "Ye shall therefore keep my statutes and judgments, which, if a man do, he shall live in them; I am the Lord." (6) "None of you shall approach to any that is near of kin to him, to uncover their nakedness; I am the Lord." (7) "The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover; she is thy mother, thou shalt not uncover her nakedness." (8) "The nakedness of thy father's wife shalt

thou not uncover; it is thy father's nakedness." (9) "The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover." (10) "The nakedness of thy son's daughter, or thy daughter's daughter, even their nakedness thou shalt not uncover; for theirs is thine own nakedness." (11) "The nakedness of the father's wife's daughter, begotten of thy father, (she is thy sister) thou shalt not uncover her nakedness." (12) "Thou shalt not uncover the nakedness of thy father's sister; she is thy father's near kinswoman." (13) "Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman." (14) "Thou shalt not uncover the nakedness of thy father's brother; thou shalt not approach to his wife; she is thine aunt." (15) "Thou shalt not uncover the nakedness of thy daughter-in-law; she is thy son's wife, thou shalt not uncover her nakedness." (16) "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness." (17) "Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen; it is wickedness." (18) "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other in her life time." (19) "Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness." (20) "Moreover, thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her." (21) "And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God; I am the Lord." (22) See the original. (29) "For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people."

We find hundreds of cases similar to the following, this being in the case of the sacrifices of peace offerings: (xix. 7) "And if it be eaten at all on the third day, it is abominable; it shall

not be accepted.” (8) “Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord; and that soul shall be cut of from among his people.” The following verse: (xix. 11) “Ye shall not steal, neither deal falsely, neither lie one to another,” is a text from which large volumes could be written, and yet not exhaust proofs of the unreasonableness of God’s advice to his children. In this he says: “Thou shalt not steal,” while God himself instructed the children of Israel to steal everything that they could borrow of the Egyptians, on their leaving that country, while with his army he had gone into the land of Canaan, and stole over thirty provinces, including chattels, cities, and the wives and babies thereof. “Neither shall you deal falsely,” while his entire career as recorded in the bible is characterized by deceit; from the time that he started in with Moses to the winding up of his history, for it was deceit that had secured the services of Moses as the commander of the Egyptians. It was through deceit that he dealt with Pharaoh. It was through deceit that he induced the children of Israel to quit Egypt, and many times did they so express it and reproach Moses therefor. It was through deceit that he conducted his battle with the Canaanites. And it was through deceit that all his accomplishments were acquired.

He says again “Neither lie one to another” while the pages of his record are black with that accomplishment in himself; at different times did he lie to Moses, and also to Pharaoh, that he would not let the children of Israel go; he admits that he told every one of the children of Israel that he would take them to the land of Canaan, knowing at the same time that but two of these then living would ever reach it: so to them alone he told three million of lies; and, while the list could be extended with citations, it is useless to do so.

One can not help but come to the conclusion from the reading of the history of God that his mind was a corrupt one, a vulgar one, and full of thoughts of indecency; and in support of this proposition, I cite you the following, which are but samples



of what the great volume contains: (xix. 29) "Do not prostitute thy daughter to cause her to be a whore: lest the land fall to whoredom, and the land become full of wickedness." (xx. 2) "Again thou shalt say to the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones." (3) "And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name." (4) "And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech and kill him not," (5) "Then I will set my face against that man, and against his family and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people." (6) "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." (10) "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." (11) "And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death: their blood shall be upon them." (12) "And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them." (13) See the original. (14) "And if a man take a wife and her mother, it is wickedness, they shall be burnt with fire, both he and they: that there be no wickedness among you." (15) See the original. (17) "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people: he has uncovered his sister's nakedness; he shall bear his iniquity." (18) See the original. (19) "And thou shalt not uncover the nakedness of thy mother's sister, nor

of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity." (20) "And if a man shall lie with his uncle's wife, he has uncovered his uncle's nakedness: they shall bear their sin; they shall die childless." (21) "And if a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness; they shall be childless." (xxi. 1) "And the Lord said unto Moses, speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:" (2) "But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother." (3) "And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled." (4) "But he shall not defile himself, being a chief man among his people, to profane himself." (7) "They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God." (9) "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire." (13) "And he shall take a wife in her virginity." (14) "A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife." Reader, pause and consider the vileness of the author of the bible.

And to show that God had no sympathy for the weak and more unfortunate of man, or that his sympathy was not of that kind that reached that portion of man where it was most needed, I refer you herewith to the class of people that he expects in the general mode of religious worship, and to whom equal privileges are not granted. (xxi. 16) "And the Lord spake unto Moses, saying:" (17) "Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that have any blemish, let him not approach to offer the bread of his God." (18) "For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or anything superfluous," (19) "Or a man that is broken-footed, or broken-handed." (20) "Or crook-

backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his . . . . .” (21) “No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God.” (xxii. 11) “But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.” This verse is but another event where God sanctioned the buying of the souls of man for money, bartering even the soul as he would a bushel of potatoes.”

We also find that he was very particular about the marrying of people, for he says: (xxii. 12) “If the priest’s daughter also be married unto a stranger she may not eat of an offering of the holy things,” showing that he did not allow the union of man and woman dictated only by wellsprings of love, mutual admiration, and joint desires, but proposes to set at naught nature’s laws and honest human desires, but make marriages subject to the laws of kings, priests, and God.

To show that God was very ignorant of the comforts of men and their families in their houses, or that he did not intend that they should enjoy themselves, can be fully seen in the following verse: (xxiii. 42) “Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths.” Now if God was an honest God, and had at heart the best interests of his people, including the joys, comforts, and pleasures, why did he necessitate and compel them to live in booths as he did, while infidels have built for them comfortable houses, and established pleasant homes? Why didn’t he submit rules to establish domicile, or at least suggest and provide plans and set a pattern therefor? God here says that the children of Israel, that he brought out of the land of Egypt, should not be sold and serve as bondsmen, but he designates the class of people that shall be. (xxv. 44) “Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.” (45) “Moreover, of the chil-



dren of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, and they shall be your possession." (46) "And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever; but over your brethren, the children of Israel, ye shall not rule one over another with rigor."

This last verse shows the intention of the Christian God, to not only establish slavery, but to arrange a system whereby it could be adopted by his dear, good, kind Christians, and its perpetuation from generation to generation.

And again, to exemplify the true inward disposition of this bible God, which is so different from what the priests and preachers instruct from the pulpit, I here submit to you the proof in his own words: (xxvi. 16) "I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it." (17) "And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth you." (18) "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." (19) "And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass." (20) "And your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits." (21) "And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins." (22) "I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your highways shall be desolate." (23) "And if ye will not be reformed by me by these things, but will walk contrary unto me," (24) "Then will I also walk contrary unto you, and will punish you yet seven times for your

sins." (25) "And I will bring a sword unto you, that shall avenge the quarrel of my covenant; and when ye are gathered together within your cities I will send the pestilence among you, and ye shall be delivered into the hands of the enemy." (26) "And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat and not be satisfied." (29) "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." (30) "And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you." (33) "And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste." (37) "And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies." (38) "And ye shall perish among the heathen, and the land of your enemies shall eat you up."

I now ask any one that loves justice if the preceding criminal code as established by God represents in him any part of a man of principle, a judge with justice, a righteous man with righteous spirit, a jurist with honesty of intentions, or a law maker with the interest of the confiding people at heart.

Does that code represent that the maker thereof allowed the wine of nature's inspiration to traverse his arteries, or the milk of human kindness to course through his veins? Doesn't it rather show that the man that constructed that code has for a brain a hornet's nest, and that in his tongue is the sting of an adder; that from his eyes flash lightnings of venom, from his nostrils shoots the breath of the scorpion, that in his stomach are deposits of vitriol, his blood fluids of poison, arms made of steel, whose embrace means death and destruction to human kind.

We find in the following verses that a price list is given for the remission of sins: (xxvii. 3) "And thy estimation shall be,

of the male from twenty years old even unto sixty years old; even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.” (4) “And if it be a female, then thy estimation shall be thirty shekels.” (5) “And if it be from five years old, even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.” (6) “And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.” (7) “And if it be from sixty years old and above, if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.” (8) “But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him according to his ability that vowed shall the priest value him.”

This being established by God himself makes it standard. The last verse, however, admits of the privilege of the exercise of judgment and discretion of the priests, to the subject that obeys him, according to reports having been recorded and compiled.



## NUMBERS.

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The book of Numbers seems to be a continued history of the triumphant march of God's military forces towards the land of Canaan; and wishing to be certain as to the amount of assistance required at his hands to crown the battles of his children with victory, he spake unto Moses and said: (i. 2) "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers with the number of their names, every male by their polls." And this was the poll of the army: (ii. 32) "These are those which they numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty."

This only comprises, however, the able bodied men of eleven of the tribes of the children of Israel, the Levites being exempted from military services, poll tax, jury services, etc., for as Moses says: (ii. 33) "But the Levites were not numbered among the children of Israel; as the Lord commanded Moses." (iii. 9) "And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel." (iii. 10) "And thou shalt appoint Aaron, and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death." (iii. 12) "And I, behold, I have taken the Levites from among the children of Israel, instead of all the first born that openeth the matrix among the children of Israel: therefore the Levites shall be mine." (iii. 13) "Because all the first born are mine; for on the day that I smote all the first born in the land of Egypt, I hallowed all the first born in the land of Israel, both man and beast: mine they shall be: I am the

Lord," showing very plainly not only the intention, desire, and wish of God that there be a priesthood, and that that priesthood should be provided with such assistance and help necessary to make their labors light and free of burden.

In this last verse, too, God again pleads guilty to the murder of all the first born of Egypt, showing plainly the character, nature, and disposition of the God that not only establishes but provides for the care of the priesthood.

To show the disposition of God pertaining to his laws, rights, and precepts to his people, and how carefully he kept them secret, I quote you: (iv. 15) "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation." In which we find his laws to be that "any person of the congregation or stranger yet other than the priest shall not be allowed to touch anything in the sanctuary, the doing of which condemns the perpetrator to death;" nor does he even allow them to see that which is covered in the sanctuary, as is proven by the following: (iv. 20) "But they shall not go in to see when the holy things are covered, lest they die." Keeping, as you can plainly see, the people in total ignorance of the actions of the priesthood and himself.

According to the bible the disease and pestilence on the people emanated from God, and how pertaining to the relationship of the unfortunate, we find the following command: (v. 2) "Command the children of Israel, that they put out of the camp every leper, and that every one that hath an issue, and whosoever is defiled by the dead: (v. 3) "Both male and female shall ye put out; without the camp shall ye put them, that they defile not their camps, in the midst whereof I dwell."

God also requires that any one of the people in his command, or any one that was a trespasser, that they had to make recompense with the principal thereof, to which they should add the

fifth part; and if there was no near kinsmen to recompense, the priest should then be the recipient, and it became his property according to God's laws. (v. 9) "And every offering of all the holy things of his; whatsoever any man giveth the priest it shall be his."

And to show further how completely he placed the destiny of his people individually in the hands of the priesthood, and what an opportunity he gave the priest to take advantage of the trespasser by reason of requiring full compensation at their hands, I ask you to read these verses: (Chapter v., xii. to xxxi.) excepting verse 5.

I wish that every woman that lives would read these verses, and in reading them would consider them carefully and candidly, and then ask herself if mortal man, cruel as they may have been, tyrannical as their actions may have shown them, brutal as their decrees may seem, and inhuman as their manner to woman could have been pictured, is or has been as cruel to you as this bible God is? The answer must be: No. Then how can you worship such a God? Teach your sweet, loving daughter that the God that made this law pertaining to women is one that you desire her to worship? Yes, or even sanction, or speak of? Father, what kind of a parent are you to direct your daughter in the worship of such a God? Brother, have you no manhood, and will you desist from warning your sister against such a cruel and fiendish God as this? Then I ask you all to read the bible, consider it as you would any other book, read the laws of your own country, consider the rules and regulations of our present society, and ask yourself whether this decree towards woman, published by Moses and inspired by God, is one that you would to-day accept, countenance, and tolerate?

The Lord here lays down a few rules regarding the conduct of man and woman in the matter of divorces; also their conduct and habits during the proceedings, as follows: (vi. 2) "Speak unto the children of Israel and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite,



to separate themselves unto the Lord." (vi. 3.) "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried." (vi. 4) "All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." (vi. 5) "All the days of the vow of his separation there shall no razor come upon his head, until the days be fulfilled, in the which he separated himself unto the Lord, he shall be holy, and shall let the locks of his hair grow." This self-denial on the part of the people perhaps prevented many separations, for in those days men were given to wine.

When we come to the dedication of sanctuary altars, etc., to the Lord, no hesitancy or bashfulness was manifested on his part, demanding contributions of the princes of the tribes of his children, and the following will give you an idea of the generous disposition he forced out of them: (vii. 13) "And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them were full of fine flour mingled with oil for a meat-offering." (vii. 14) "One spoon of ten shekels of gold, full of incense." (vii. 15) "One young bullock, one ram, one lamb of the first year, for a burnt offering." (vii. 16) "One kid of the goats for a sin offering." (vii. 17) "And for a sacrifice of peace offering, two oxen, five rams, five he-goats, five lambs of the first year; this was the offering of Nahshon, the son of Amminadab," which represents the contributions on the part of the princes, of a sample of all their possessions from gold to goats.

To more thoroughly exemplify the military genius of God, and to show how carefully he considered their people pertaining to the management of the army, I quote the following verses: (x. 2) "Make thee two trumpets of silver, of an whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps." (x. 3)

“And when they shall blow with them all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.” (x. 4) “And if they blow with but one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.” (x. 5) “When ye blow an alarm, then the camps that lie on the east side shall go forward.” (x. 6) “When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey; they shall blow an alarm for their journeys.” (x. 7) “But when the congregation is to be gathered together ye shall blow, but ye shall not sound an alarm.” (x. 8) “And the sons of Aaron, the priests, shall blow with the trumpet; and they shall be to you for an ordinance forever throughout your generations.” (x. 9) “And if ye go to war in your land against the enemy that opposeth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.” This certainly shows God to be a very learned military disciplinarian.

It would seem from the following that the children of Israel were very much dissatisfied with their rations, not being provided with even the old regulation army hardtack; but from the appetite they seem to have developed, must have been subsisting, besides heavenly manna, on smoke from the clouds that the Lord rode on, fog from the valleys, and the refreshing air of Mount Sinai. However, the grumbling seems to have disturbed the peaceful mind of Jehovah, for he says: (xi. 1) “And when the people complained it displeased the Lord: and the Lord heard it: and his anger was kindled; and the fire of the Lord burned among them, and consumed them that were in the uttermost parts of the camp.” (xi. 4) “And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who will give us flesh to eat?” (xi. 5) “We remember the fish that we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.” (xi. 6) “But now our soul is dried away: there is

nothing at all besides this manna, before our eyes.” (xi. 7) “And the manna was as coriander-seed, and the color thereof as the color of bdellium.” (xi. 8) “And the people went about and gathered it, and ground it in mills or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.” (xi. 9) “And when the dew fell upon the camp in the night, the manna fell upon it. (xi. 10) “Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased.” (xi. 13) “Whence shall I have flesh to give unto all these people? for they weep unto me saying, Give us flesh that we may eat.” (xi. 15) “And if thou deal thus with me, kill me, I pray thee, out of hand, if I had found favor in thy sight; and let me not see my wretchedness.”

The Lord being now thoroughly displeased with the complaining of his people, and their repeated appeals for flesh to eat, resolved to give them a banquet, and the disposition he manifested in providing an over-dose again calls our attention to his unreasonableness in this as in everything else, in the commissary treatment of his army, as the following will clearly show you: (xi. 18) “And say thou unto the people, sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying, who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat.” (xi. 19) “Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days.” (xi. 20) “But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him saying, why came we forth out of Egypt?” And to show that he carried out his threat, the following will thoroughly illustrate: (xi. 31) “And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day’s journey on this side, and as it were a day’s journey on the other side,



round about the camp, and as it were two cubits high upon the face of the earth.” (xi. 32) “And the people stood up all that day, and all that night and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.”

It seems that the children of Israel many times in this march to the promised land became dissatisfied and wished to return, and but for the intervention of some of the members of influence, would again have gone back to Egypt, for we find in (xiv. 2) “And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt: or would God that we had died in this wilderness:” (3) “And wherefore hath the Lord brought us unto this land, to fall by the sword that our wives and our children should be a prey? Were it not better for us to return in Egypt?” (4) “And they said one to another, Let us make a captain, and let us return into Egypt.” Which murmuring and disposition on their part was not agreeable to the Lord as it here seems: (xiv. 11) “And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them.” (12) “I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.” (22) “Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice,” (23) “Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it.” (27) “How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me.” (28) “Say unto them, As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do to you.” (29) “Your carcasses shall fall in this wilderness and all that were numbered of you, according to your whole number,

from twenty years old and upward, which have murmured against me." (30) "Doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb, the son of Jephunneh, and Joshua the son of Nun." (31) "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." (32) "But as for you, your carcasses, they shall fall in this wilderness." (33) "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness." (34) "After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." (35) "I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die;" which not only shows in God a disposition to not only discard the wishes of the people but to compel them under great pains and penalties, through ignorance and pauperism, to submit to his cruel treatment. And in his suggestions and orders issued to the priesthood for the ordination of sacrifices for the remission of sins, the Lord omits but little, if anything, known to man in the way of utensils for use, food to eat or wine to drink, even to the extent that (xv. 21) "Of the first of your dough ye shall give unto the Lord an heave offering in your generations."

We also find (xv. 10) "And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord." Which takes the Lord out of the list of prohibition advocates and temperance orators.

After the refusal to make proper sacrifices, God inflicted other severe penalties. Even where the sin was committed through ignorance, he requires a she-goat: (xv. 27) "And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin offering." And where a sin be committed by presumption, he says: (xv. 30) "But the soul that doeth aught, presumptuously, whether he be born in the land, or a stranger,

the same reproacheth the Lord; and that soul shall be cut off from among his people." And for the prosecution of labor on the Sabbath the following will show his abhorrence thereof: (xv. 32) "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day." (33) "And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation." (35) "And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp." And again for the complaining of their lot in the following manner: (xvi. 14) "Moreover, that thou hast not brought us into the land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? We will not come up." God and Moses show their displeasure as follows: (xvi. 15) "And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them." (32) "And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah and all their goods." (33) "They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." (35) "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." (45) "Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces." (46) "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun." (49) "Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." This punishment very near broke the hearts of the remaining tribe, as is manifest in these words: (xvii. 12) "And the children of Israel spake unto Moses saying, Behold, we die, we perish, we all perish."



The following verses show the additional evidence as to God's desire for the shedding of blood and the sacrificing for sins; also his preference for the color and condition of the sacrifice: (xix. 2) "This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke." (xix. 3) "And ye shall give her unto Eleazer, the priest, that he may bring her forthwith out the camp, and one shall slay her before his face." (4) "And Eleazer, the priest, shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times." (5) "And one shall burn the heifer in his sight, her skin, and her flesh, and her blood, with her dung, shall he burn." (xxi. 2) "And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities." This, now, is an appeal to God for his assistance to aid in the conquering of the Canaanites, to which he quickly accedes: (3) "And the Lord hearkened to the voice of Israel, and delivered up the Canaanites, and they utterly destroyed them and their cities; and he called the name of the place Hormah." And to further institute his bloody disposition in war, the following verse shows: (xxi. 6) "And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." And for fear of the lack of valor on the part of Moses, God gives him the following encouragement: (xxi. 24) "And the Lord said unto Moses, Fear him not, for I have delivered him into thy hand, and all his people and his land, and thou shalt do to him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon." Then he tells us what he did for him: (xxi. 35) "So they smote him, and his sons and all his people, until there was none left him alive; and they possessed his land."

It seems also from the following that angels are liable to interfere with and impede travel, even on the public highways: (xxii. 21) "And Balaam rose up in the morning and saddled his ass,

and went with the princes of Moab.” (22) “And God’s anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.” (23) “And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.” (24) “But the angel of the Lord stood in the path of the vineyards, a wall being on this side, and a wall on that side.” (25) “And when the ass saw the angel of the Lord she thrust herself into the wall, and crushed Balaam’s foot against the wall, and he smote her again.” (26) “And the angel of the Lord went further, and stood in a narrow place where was no way to turn either to the right hand or to the left.” (27) “And when the ass saw the angel of the Lord she fell down under Balaam, and Balaam’s anger was kindled, and he smote the ass with a staff.” (28) “And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me three times?” (29) “And Baalam said unto the ass, Because thou hast mocked me; I would there were a sword in mine hand, for now would I kill thee.” (30) “And the ass said unto Balaam, am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee? And he say, Nay.” (31) “Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed down his head, and fell flat on his face.” (32) “And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me.” (33) “And the ass saw me, and turned from me these three times; unless she had turned from me surely now also I had slain thee, and saved her alive.”

It would seem from the foregoing that Balaam was a blind man, and yet, if so, he would hardly be riding along the public

road. And again how a mule would see and recognize an angel is another peculiar thing, and hardly entitled to credit. However, the mule seemed to be the sufferer in this meeting, which accounts, I presume, for the disposition of that animal, to be cautious and suspicious of anything out of the ordinary.

Chapter xxv. 1. "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab." While God was responsible for this disposition manifested in the daughters of Moab, inasmuch as he was the maker of all mankind, it indicates that he wished to have pretense for the slaughter of man and the shedding of his blood, as the following words will plainly show: (xxv. 4) "And the Lord said unto Moses, take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." (5) "And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor." And for individual numbers he said thus: (xxv. 8) "And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through the belly: so the plague was stayed from the children of Israel." And for final results the following words plainly give it: (xxv. 9) "And those that died in the plague were twenty and four thousand."

To show the offering and nature thereof for a single feast, or blow-out that was required by the Lord, I quote you chapter xxix. 1. "And in the seventh month, on the first day of the month, ye shall have an holy avocation; ye shall do no servile work; it is a day of blowing the trumpets unto you." (2) "And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish." (3) "And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram." (4) "And one tenth deal for one lamb, throughout the seven lambs." (5) "And one kid of the goats for a sin offering, to make an atonement for you." (6) "Be-



side the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord." (7) "And ye shall have on the tenth day of this seventh month an holy convocation, and ye shall afflict your souls; ye shall not do any work therein." (8) "But ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish." (9) "And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram." (10) "A several tenth deal for one lamb, throughout the seven lambs." (11) "One kid of the goats for a sin offering, beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings." (12) "And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days." (13) "And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish." (14) "And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams." (15) "And a several tenth deal to each lamb of the fourteen lambs." (16) "And one kid of the goat for a sin offering, beside the continual burnt offering, his meat offering, and his drink offering." (17) "And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot." (18) "And their meat offering and their drink offering for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner." (19) "And one kid of the goats for a sin offering, beside the continual burnt offering, and the meat offering thereof, and their drink offerings." (20) "And on the third day two rams, fourteen lambs of the first year without blemish;" (21) "And their meat

offering, and their drink offerings for the bullocks, for the rams and for the lambs, shall be according to their number, after the manner." (22) "And one goat for a sin offering, beside the continual burnt offering, and his meat offering, and his drink offering." (23) "And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish." (24) "Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner." (25) "And one kid of the goats for a sin offering, beside the continual burnt offering, his meat offering, and his drink offering." (26) "And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot." (27) "And their meat offering and their drink offerings for the bullocks; for the rams, and for the lambs shall be according to their number, after the manner." (28) "And one goat for a sin offering, beside the continual burnt offering, and his meat offering, and his drink offering." (29) "And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish." (30) "And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs shall be according to their number, after the manner." (31) "And one goat for a sin offering, beside the continual burnt offering, his meat offering, and his drink offering." (32) "And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish." (33) "And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner." (34) "And one goat for a sin offering, beside the continual burnt offering, his meat offering, and his drink offering." (35) "On the eighth day ye shall have a solemn assembly; ye shall do no servile work therein." (36) "But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; one bullock, one ram, seven lambs of the first year without blemish." (37) "Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs shall be

according to their number, after the manner." (38) "And one goat for a sin offering, beside the continual burnt offering, and his meat offering, and his drink offering." (39) "These things ye shall do unto the Lord in your set feasts, beside your vows and your free-will offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings are for your peace offerings." (40) "And Moses told the children of Israel according to all that the Lord commanded Moses." And the following is kept as evidence of Christian barbarism: (xxxi. 7) "And they warred against the Midianites, as the Lord commanded Moses, and they slew all the males." (8) "And they slew the kings of Midian, besides the rest of them that were slain, namely, Eve, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; Balaam, also the son of Beor, they slew with the sword." (9) "And the children of Israel took all the women of Midian captives, and their little ones, and took the spoils of all their cattle, and their flocks, and all their goods." (10) "And they burnt all their cities wherein they dwelt, and all their goodly castles with fire." (15) "And Moses said unto them, Have ye saved all the women alive?" (16) "Behold, these caused the children of Israel, through the counsels of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." (17) "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him." (18) "But all the woman-children that have not known a man by lying with him keep alive for yourselves." (21) "And Eleazar, the priest, said unto the man of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses:" (27) "And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation." (32) "And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep." (33) "And three score and twelve thousand beeves." (34) "And



three score and one thousand asses." (35) "And thirty and two thousand persons in all, of women that had not known man by lying with him." And here it goes again: (xxxii. 10) "And the Lord's anger was kindled the same time, and he sware, saying," (11) "Surely none of the men that came out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me." (13) "And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed." (20) "And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war," (22) "And the land be subdued before the Lord; then afterward ye shall return and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord." (27) "But thy servants will pass over, every man armed for war, before the Lord to battle, as my Lord saith." (33) "And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh, the son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about." (35) "And Atroth, Shophan, and Jaazer, and Jogbehah."

## DEUTERONOMY.

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Chapter iv. 3 "Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you." This verse was certainly used by Moses for the purpose of intimidating his people, and coercing them into subjection through fear of retribution from God.

The following verses quoted are descriptive of the true character of God, therefore I give them place here: (iv. 24) "For the Lord thy God is a consuming fire, even a jealous God." (iv. 26) "I call heaven and earth to witness against you this day that ye shall soon utterly perish from off the land whereunto you go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed." (iv. 27) "And the Lord shall scatter you among the nations and ye shall be left few in number among the heathen, whither the Lord shall lead you." (vi. 15) ("For the Lord thy God is a jealous God among you;) lest the anger of the Lord thy God be kindled against thee and destroy thee from off the face of the earth." The following verses will also more thoroughly show the advice, caution, etc., given the children of Israel by their leaders and with the sanction of God: (vii. 2) "And when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor show mercy unto them." (3) "Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son." (5) "But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire." (6) "For thou art an holy people unto the Lord thy God: the Lord thy God

hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. (10) "And repayeth them that hate him to their face, to destroy them: he will not be slack to them that hate him, he will repay him to his face." (15) "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt which thou knowest upon thee; but will lay them upon all them that hate thee." (16) "And thou shalt consume all the people which the Lord thy God shall deliver thee: thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee." (20) "Moreover, the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed." (21) "Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible." (22) "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee." (23) "But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed." (viii. 19) "And it shall be if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." (20) "As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." (x. 16) "Circumcise therefore the skin of your heart, and be no more stiff-necked." (xi. 17) "And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." (xii. 29) "When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land." And to any one who sought to give advice other than that emanating from God, or that had his sanction, this is what the children of Israel



should do with them: (xiii. 19) "But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people."

If nothing was found in a former bill of fare that God provided his people with, that satisfied the yearning of your appetite, I here submit you the second one that has his approval, and given by him after he had had more experience, had provided more, and came in contact with other and better game. It is as follows: (xiv. 3) "Thou shalt not eat any abominable thing." (4) "These are the beasts which ye shall eat: the ox, the sheep, and the goat." (5) "The hart, and the roe-buck, and the fallow-deer, and the wild-goat, and the pygarg, and the wild-ox, and the chamois." (6) "And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat." (7) "Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you." (8) "And the swine because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." (9) "These ye shall eat, of all that are in the waters: all that have fins and scales shall ye eat:" (10) "And whatsoever have not fins and scales ye may not eat; it is unclean unto you." (11) "Of all clean birds ye shall eat." (12) "But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray." (13) "And the glede and the kite, and the vulture after his kind." (14) "And every raven after his kind." (15) "And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind." (16) "The little owl, and the great owl, and the swan." (17) "And the pelican, and the gier-eagle, and the cormorant." (18) "And the stork, and the heron after his kind, and the lapwing, and the bat." (19) "And every creeping thing that flieth is unclean unto you: they shall not be eaten." (20) "But of all clean fowls ye may eat."

The following verses are given as the laws of God and Christians in the regulation of human slavery and the money broker: (xv. 2) "And this is the manner of the release: Every creditor that lendeth aught unto his neighbor, shall release it; he shall not exact it of his neighbor or of his brother, because it is called the Lord's release." (xv. 3) "Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release." (12) "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year ye shall let her go free from thee." (16) "And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;" (17) "Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever. And also unto thy maid-servant thou shalt do likewise."

As to God's final disposition of unordained priesthood, or the prophet, the following will give you an idea: (xviii. 20) "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

The following verses gives us accumulated evidence as to the barbarity of Christians, aided and assisted by God, for the Lord says: (xx. 1) "When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them, for the Lord thy God is with thee, which brought thee up out of the land of Egypt." (3) "And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies; let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them;" (4) "For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." (11) "And it shall be, if it make thee answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee." (13) "And when the Lord thy God hath delivered it into thine hands, thou shalt

smite every male thereof with the edge of the sword." (14) "But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil of thine enemies, which the Lord thy God hath given thee." (16) "But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth." (17) "But thou shalt utterly destroy them, namely, the Hittites, the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee." (xxi. 11) "And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife." (12) "Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails." (13) "And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month, and after that thou shalt go in unto her and be her husband, and she shall be thy wife." (14) "And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her." And to show what little advancement has been made, or, in fact, that none had been made by Christians from the time of Moses, or the writing of this book, down to the settlement in New England of the Puritan fathers, I quote you the following verses, and here state that they are almost, if not quite, verbatim the laws passed by the Christians in the early days of the settlement of this country, when church and creed ruled the state, and refer you to the Blue Laws of Connecticut, and to the old statutes of Massachusetts, portions of which I quote in this volume. Here is your Christian law: (xxi. 18) "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; (19) "Then shall his father and his mother lay hold on him, and bring him unto the elders of the city, and unto his gate of his place." (20)



“And they shall say unto the elders of his city, This, our son, is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.” (21) “And the men of his city shall stone him with stones, that he die; so shall they put evil away from among you, and all Israel shall hear and fear.”

To show further that God did not neglect to prescribe for other actions of man, or the conduct of man and woman, I quote you the following: (xxii. 2) “And if thy brother be not nigh unto thee, or if you know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.” (3) “In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brother’s, which he hath lost, and thou hast found, shalt thou do likewise; thou mayest not hide thyself.” (4) “Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.” (5) “The woman shall not wear that which pertaineth unto a man; neither shall a man put on a woman’s garment, for all that do so are abomination unto the Lord thy God.” (6) “If a bird’s nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.” (7) “But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.” (10) “Thou shalt not plow with an ox and an ass together.” (11) “Thou shalt not wear a garment of divers sorts, as of woolen and linen together.” (12) “Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.” And as to the provisions of mankind, of the one sex with the other, the following gives you his idea of the rules regulating their conduct: (xxii. 13) “If any man take a wife, and go in unto her, and hate her,” (14) “And give occasions of speech against her, and bring up an evil name upon her, I found her not a maid; (15) “Then

shall the father of the damsel, and her mother, take and bring forth the token of the damsel's virginity unto the elders of the city in the gate." (16) "And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her." (17) "And lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid, and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city." (18) "And the elders of the city shall take that man and chastise him." (19) "And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife; he may not put her away all his days." (20) "But if this thing be true, and the tokens of virginity be not found for the damsel;" (21) "Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die, because she hath wrought folly in Israel, to play the whore in her father's house; so shalt thou put evil away from among you." (22) "If a man be found lying with a woman married to an husband, they shall both of them die, both the man that lay with the woman, and the woman; so shalt thou put away evil from Israel." (23) "If a damsel that is a virgin be betrother unto an husband, and a man find her in the city and lie with her," (24) "Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city, and the man because he hath humbled his neighbor's wife; so thou shalt put away evil from among you." (25) "But if a man find a betrothed damsel in the field, and the man force her, and lie with her, then the man only that lay with her shall die." (26) "If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found," (27) "Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away

all his days.” (30) “A man shall not take his father’s wife, nor discover his father’s skirt.”

In the two following verses we find three classes of men that cannot expect to visit with and be entertained by this bible God, or allowed in his congregation; but read them and consider the obscene literature that this pure-minded Christian God has inspired man to write: (xxiii. 1) See the original. (2) “A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.” Now in this last case, and often in the other too, the man is not to blame, nor is there any principle of reason that will charge him with any fault, and yet this pretended just God shuts out ten generations of his people, having a disposition of unjustness that will discount even the intentions of the most ungrateful tyrant and villain.

And further, showing God’s meddlesome habits in the family affairs of man, the following will give an idea of them: (xxiv. 5) “When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.” (7) “If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die: and thou shalt put evil away from among you.” (xxv. 5) “If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her.” (6) “And it shall be that the first born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.” (7) “And if the man will not take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband’s brother.” (8) “Then the elders of his city shall call him, and speak unto him; and if



he stand to it, and say, I like not to take her;" (9) "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and shall spit in his face and shall answer and say, So shall it be done unto that man that will not build up his brother's house." (10) "And his name shall be called in Israel, the house of him that hath his shoe loosed." (11) "When men strive together one with another, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:" (12) "Then thou shalt cut off her hand, thine eye shall not pity her."

For God has established and required for the conduct of wars, murder, bloodshed, pestilence, and famine, and approved of the actions and administrations of murderers, and adulterers, and those that keep and maintain concubines. The following are a few of the curses he bestows upon man as a sham to his true villainy: (xxvii. 16) "Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen." (20) "Cursed be he that lieth with his father's wife; because he uncovered his father's skirt; and all the people shall say, Amen." (21) "Cursed be he that lieth with any manner of beast; and all the people shall say, Amen." (22) "Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother; and all the people shall say, Amen." (23) "Cursed be he that lieth with his mother-in-law; and all the people shall say, Amen."

The following verse shows God to be as disorganizing as a bomb shell in the midst of the opposing army in time of war: (xxviii. 7) "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways."

God being a jealous God and claiming that he is better than any other, and entitled to the entire confidence and undivided worship of the people, gives the following commandments: (xxviii. 15) "But it shall come to pass, if thou wilt not hearken

unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, then all these curses shall come upon thee, and overtake thee." (16) "Cursed shalt thou be in the city, and cursed shalt thou be in the field." (17) "Cursed shall be thy basket and thy store." (18) "Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep." (19) "Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." (20) "The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly: because of the wickedness of thy doings whereby thou hast forsaken me." (21) "The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it." (22) "The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish." (23) "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron." (24) "The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." (25) "The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed unto all the kingdoms of the earth." (26) "And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away." (27) "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed." (28) "The Lord shall smite thee with madness, and blindness, and astonishment of heart." (29) "And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be oppressed and spoiled evermore, and no man shall save thee." (30) "Thou shalt betroth a wife, and

another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof." (31) "Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not be restored to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them." (35) "The Lord shall smite thee in the knees and in the legs with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head." (38) "Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it." (39) "Thou shalt plant vineyards and dress them, but shall neither drink of the wine nor gather the grapes; for the worms shall eat them." (41) "Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity." (42) "All thy trees and fruit of thy land shall the locust consume." (45) "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God to keep his commandments and his statutes which he commanded thee." (48) "Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee." (49) "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand." (56) "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter," (57) "And toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates." (58)



“If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD;**” (59) “Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.” (60) “Moreover he will bring upon thee all the disease of Egypt, which thou wast afraid of; and they shall cleave unto thee.” (61) “Also every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.” (63) “And it shall come to pass that as the Lord rejoiced over you to do you good and to multiply you; so the Lord will rejoice over you to destroy you and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it.”

The following verse, (xxx. 15) “See, I have set before thee this day life and good, and death and evil,” show that it was God and him alone that set before man the evils that surround him, and to no other person should the sins be charged that man has committed, and the evil that he does.

The following verses show plainly, according to the bible and Moses, that this bible God well knew the future of his people and the premeditation with which he directed them on in their course thoroughly makes him responsible for the damage they did, the evil they committed, and the immorality they practiced; besides, it leaves him self-accused of the murder of not only his own children of Israel, but the people he compelled them to kill. (xxxi. 16) “And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people shall rise up and go a whoreing after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.” (17) “Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they shall say in that day, Are not these evils come upon us be-

cause our God is not among us?" (xxxii. 23) "I will heap mischiefs upon them; I will spend mine arrows upon them." (24) "They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust." (25) "The sword without and terror within shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs." (41) "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." (42) "I will make mine arrows drunk with blood, and my sword shall devour flesh, and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy." (xxxiv. 5) "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord."

These last verses in this division of the divine and holy scripture are worthy of mention, and call for comment for two reasons. First, as showing the murderous disposition of the Christians' God, and second, the fact that Moses, the (reputed) writer thereof, finishes the book with his own "Obituary Notice."

## J O S H U A .

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We find on the death of Moses that his mantle rested on the Christian form of one Joshua, who was also the chosen agent of God, the man that should be the field officer of God's army and divide the spoils after the battle, together with the proper allotment of the captured women among the men, according to the directions and instructions of this peaceful and virtuous God of the bible.

And when properly installed in office, Joshua began to arrange to lead the children of Israel into the promised land within three days, but before making the start thought it wise to send a couple of spies into the land of Canaan to reconnoiter, choosing, of course, men after his own heart, and only such as he could trust and that he knew were acceptable of God. Now, as to where they went, or the first place at which they stopped when once in the land of promise Joshua had this to say: (ii. 1) "And Joshua, the son of Nun, sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went and came into an harlot's house, named Rahab, and lodged there." Which shows again the disposition and inclinations of the people that help to make up and write a bible and creed for Christians to believe in, pray by, swear by (for God and all his army officers and prophets did swear), and from which to teach their children lessons of morality and virtue.

Now when the king of Jericho heard of the presence of these two Christians and as to where they were, he sent for them, but they induced this harlot to lie as to their whereabouts, and after hiding in the roof of her house all day like culprits, she at night let them down from the window with a rope, and they made



their sneak out of the place and city as would any other person of like deportment from a similar place; but to repay the accommodations and loyal treatment, received at the hands of this harlot, they promised to comply with her request, which was as follows: (ii. 12) "Now, therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house and give me a true token." (13) "And that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." To which was said: (ii. 14) "And the man answered her, Our life for yours, if you utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." And on their return to camp and report there, Joshua arranged for and proceeded to the conquest, but in no other way than the one always adopted by the good, peace loving Christians; for: (iv. 13) "About forty thousand prepared for war, passed over before the Lord unto battle, to the plains of Jericho."

But let us remember that while about 620,000 men over the age of twenty years, besides women and children, had left the land of Egypt, and notwithstanding the promise of God scores of times in Egypt, as well as in the march and counter-march of these Christian soldiers in the wilderness for forty years, only two of the vast number (probably 3,000,000) passed into the promised land, viz., Caleb and Joshua, the others had all been murdered by God or died through his neglect or tardiness, for it was only a thirty days' travel.

But Jehova is ready for the conquest: (vi. 7) "And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord." And with his Christian army of murderers he passed on to Jericho and encompassed the city: (vi. 16) "And it came to pass at the seventh time, when the priest blew with the trumpets, Joshua said unto the people, Shout, for the Lord hath given you the city." (17) "And the city shall be accursed, even it, and all that are therein,

to the Lord; only Rahab, the harlot, shall live, she and all that are with her in the house, because she hid the messengers that we sent." (21) "And they utterly destroyed all that was in the city, both man and woman, young and old, and oxen, and sheep, and asses, with the edge of the sword." (22) "But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swear unto her." (24) "And they burnt the city with fire and all that was therein; only the silver and the gold and the vessels of brass and of iron they put into the treasury of the house of the Lord." (25) "And Joshua saved Rahab, the harlot, alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day, because she hid the messengers which Joshua sent to spy out Jericho." (26) "And Joshua abjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."

Now, Mr. Christian, view the spectacle of this great city with nothing but the harlot left, the walls were torn down, homes and public buildings reduced to ashes; but what is worse yet to the unbeliever, all the men, grand and noble as they were, yes, and women, mothers, wives, sisters, and daughters, but yet another class of human beings, the dear, sweet darlings, and dimpled-cheeked children and babes, helpless, loving, and innocent were by you Christians and by the order of your God MURDERED. Thousands of just such cases make up the history of your bible and church, and yet you claim to be GOOD and we bad.

Joshua is not yet satisfied: (viii. 3) "So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose out thirty thousand men of valour, and sent them away by night." (4) "And he commanded them saying, Behold, ye shall lie in wait against the city, even behind the city; go not very far from the city, but be ye all ready;" (7) "Then ye shall rise up from the ambush, and seize upon the city; for the Lord your God will

deliver it into your hand." (8) "And it shall be when ye have taken the city, that ye shall set the city on fire, according to the commandment of the Lord shall ye do. See, I have commanded you." And when the soldiers of Ai had come out to defend their homes and families, everything ready for the battle: (viii. 18) "And the Lord said unto Joshua, stretch out the spear that is in thine hand toward Ai; for I will give it unto thine hand. And Joshua stretched out the spear that he had in his hand toward the city." (19) "And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entered into the city, and took it, and hastened, and set the city on fire." (20) "And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way; and the people that fled to the wilderness turned back upon the pursuers." (21) "And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai." (25) "And so it was, that all that fell that day, both men and women, were twelve thousand, even all the men of Ai." (28) "And Joshua burnt Ai, and made it an heap forever, even a desolation unto this day." (29) "And the king of Ai he hanged on a tree until even-tide; and as soon as the sun was down Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day." And what, Mr. Christian, had the people of the land of Canaan done to merit this treatment at the hands of strangers? Nothing, sir, nor ever was there a more unholy, unjust, and inhuman war waged, and that with not only the sacred sanction of your bible God, but under his personal supervision, directions, and orders; you did murder people and nations that were peaceful, burned homes that were happy, and never built one in their stead; reduced to ashes beautiful cities that you never again reared; made desolate field and garden that to this day are untilled; made war where peace



had been the law, and set at naught codes and better laws than any Christain sect has ever yet adopted; pilfered where theft was unknown; destroyed prosperous nations, but never established a permanent one.

It appears that a portion of the inhabitants of Canaan came and made peace with Joshua, soon after which Joshua felt that they had not told the truth, as to where they had come from; so he shifted conditions of the contract, and we find this to be the permanent condition thereof, according to Joshua: (ix. 23) "Now, therefore, ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God " And as for the remaining nations of Canaan, they were dealt with in the following manner: (x. 8) "And the Lord said unto Joshua, Fear them not; for I have delivered them into thine hand; there shall not a man of them stand before thee." (10) "And the Lord discomfited them before Isreal, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah." (11) "And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died, they were more which died with hailstones than they whom the children of Israel slew with the sword." (12) "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon." (13) "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hastened not to good down about a whole day." (14) "And there was no day like that before it or after it, that the Lord harkened unto the voice of a man; for the Lord fought for Israel," and seeing that they were defeated in battle, the five kings, with their armies, fled. But not yet satisfied with the flow

of blood, General Joshua instructed his soldiers, saying: (x. 19) "And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities; for the Lord your God hath delivered them into your hand." (22) "Then said Joshua, Open the mouth of the cave." (23) "And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the King of Jarmuth, the king of Lachis, and the king of Eglon." (24) "And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them." (25) "And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage, for thus shalt the Lord do to all your enemies against whom ye fight." (26) "And afterward Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening."

Joshua, having finished this contract to murder, starts for other fields of conquest, and of his battle with the king of "Lebuak," and makes the following note: (x. 30) "And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of his sword, and all the souls that were therein; he let none remain in it; but he did unto the king thereof as he did unto the king of Jericho." And this is his account of the battle with Lachish: (x. 32) "And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah." Also of this encounter with King Horam he makes this mention. (x. 33) "Then Horam, king of Gezer, came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining;" while, as for the skirmish with Eglon, he remarks: (x. 35) "And they took it on that day, and smote it with the edge of the sword, and all the souls that were

therein he utterly destroyed that day, according to all that he had done to Lachish." And according to his own mention of the event, he did with Hebron this way: (x. 37) "And they took it and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that were therein." And leaving vanquished Dabir as follows: (x. 39) "And he took it and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining; as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king." He then proceeded to annihilate the inhabitants of other parts of Canaan, according to his army notes in this wise: (x. 40) "So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and of all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded." (41) "And Joshua smote them from Kadesh-barnea, even unto Gaza, and all the country of Goshen, even unto Gibeon." (42) "And all these kings and their lands did Joshua take at one time, because the Lord God of Israel fought for Israel."

After this battle all the remaining kings in Canaan organized a joint army for the defense of their country against the invasion of this Christian army of murderers and seducers, and for an account of the great and decisive battle, I can only look at the history of it by Joshua, as his army with the assistance of the great Jehovah, killed all those of other faiths, but as Joshua was a trained warrior and an accomplished general, and as he received all his inspirations from that great and undaunted commander of commanders, God, I trust to his ability to properly report, which I am inclined to think he would do, unless prejudiced; anyway, I give it for what it is worth, only hoping it is not so; for I would rather think that he had told just one lie than to believe him and



God so cruel. But these are his words (inspired of course by God): (xi. 5) "And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel." (6) "And the Lord said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel; thou shalt hough their horses and burn their chariots with fire." (7) "So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them." (8) "And the Lord delivered them into the land of Israel who smote them, and chased them unto great Zidion, and unto Misrephoth-main, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining." (9) "And Joshua did unto them as the Lord bade him; he houghed their horses, and burnt their chariots with fire." (10) "And Joshua at that time turned back and took Hazor, and smote the king thereof with the sword: for Hozor beforetime was the head of all those kingdoms." (11) "And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to believe: and he burnt Aazor with fire." (12) "And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded." (13) "But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn." (14) "And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe." (17) "Even from the mount Halak, that goeth up to Sier, even unto Baal-gad, in the valley of Lebanon under Mount Hermon: and all their kings he took and smote them, and slew them." (18) "Joshua made war a long time with all those kings." (20) "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor,

but that he might destroy them, as the Lord commanded Moses.” (21) “And at that time came Joshua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.”

Bible believers, how does that battle scene suit you? There were rivers of blood, there was a fight to a finish with all the men opposed to the Christian faith exterminated, extinguished and extinct, the women being saved as “prey unto themselves” for future use. Here are thirty-one kings and their nations of people wiped out of existence.

If these battles and this campaign are not enough for you, you should have been in heaven when the Lord and the Devil had their “bout,” and yet you say John L. Sullivan should not spar, and that bouting clubs should not be allowed to exist. “O consistency, thou art a jewel;” but the “set” was lost when the bible was written. And (xiii. 22) “Balaam also the son of Boer, the soothsayer, did the children of Israel slay with the sword, among them that were slain by them.” He who had made a donkey of himself and had beat his “ass” three times until it was sore and bruised; but worse than all, had deserted his own people in hopes to gain favor with the coming conquerors, only to succumb to the ever unsheathed sword of the Christians. Poor Balaam, he can no longer play the clown or make it necessary for angels to guard the earthly highways.

The land of a part of Canaan was allotted unto Caleb, and a few straying tribes of its inhabitants being yet in the mountains of said district, which Mr. Caleb wanted cleaned out, he, to accomplish the same, made the following proposition: (xv. 16) “And Caleb said, he that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.” (17) “And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter to wife.” (18) “And it came to pass, as she came unto him, that she moved him to ask of her father a field; and she lighted off her ass, and Caleb said unto her, What



wouldst thou?" showing that relationship and near of kin was not in the way of securing the services of a good fighter, or a person that could accomplish the heathenish designs of the Christian, as in this case; Othniel married his own cousin.

When the Israelites had full possession of the land of Canaan and due allotment of the spoils had been made, Mr. Joshua, the field officer or secretary of war for the military forces of the Christian God, not wishing to slight any person that had taken a part in the late unpleasantness, heartily commends the actions and services of God. (xxiii. 3) "And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you." (8) "But cleave unto the Lord your God, as ye have done unto this day." (9) "For the Lord hath driven out from before you great nations and strong: but as for you, no man has been able to stand before you unto this day." (10) "One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you." This disposition of Christians to pay tribute where tribute belongs, ever plentiful in stock and ready for quick delivery, especially when the cause for its distribution has been the shedding of much human blood and the acquiring of much spoils; but to partly show the deceit and true inward villainy of this great Jehovah, and the final disposition he intends to make of this, his willing but deluded people, I have but to quote: (xxiii. 15) "Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you, so shall the Lord bring you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you."

When Joshua found that the time had come for him to quit this earth as a living, moving body, he called the children of Israel around him, and among other things said: that the Lord had thus said and done: (xxiv. 3) "And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed and gave him



Isaac." Now what does Joshua mean by saying, "from the other side of the flood?" Can he mean anything else than that the flood was only a local affair? And doesn't he say that God himself says: (xxiv. 2) "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods." "Your fathers dwelt on the other side of the flood in old time," and doesn't that mean that the flood had only cornered a country or affected a territory so limited that the children of Israel had crossed it? Why then stubbornly hold to that faith, which makes the flood cover this entire earth, and in the face of the fact, too, that these writers of the bible only knew of a very small portion of the earth and held among other things that that portion (which to them was the entire earth) was flat, when now you know (or should know) that it is round.

O ignorance how dark thy blinds! and superstition, how clouded thy sky! and faith, how thin thy gauzy veil!

Joshua being on his death bed and feeling that it would be no use to lie to his people longer, made confessions and statements, that in part at least places his idea and mine in about the same category, for he held as follows: (xxiv. 19) "And Joshua said unto the people, Ye cannot serve the Lord: for he is an Holy God; he is a jealous God; he will not forgive your transgressions, nor your sins." And I think "he is a jealous God;" I believe that "he will not forgive your transgressions, nor your sins," for he has no power or control over sins nor the actions of man.

## J U D G E S .

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The name Judges as applied to this book is a misnomer, is misleading, and should be the book of tyrants instead, as it is a sectional history of the continuance of the cruelties, murders, and immoralities practiced by the children of Israel, while the name might and should be construed as meaning peace, justice, and chastity. But the first subject discussed herein is that of war: (i. 1) "Now after the death of Joshua it came to pass that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first to fight against them?" (2) "And the Lord said, Judah shall go up; behold, I have delivered the land into his hand." Showing that there still exists a league between the children of Israel and the bible God, having for its seeming intention the destruction of all other people save their own.

The following verse, (i. 4) "And Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hands; and they slew of them in Bezed ten thousand men," shows clearly that this Christian God is in the slaying business, and yet able to make a ten thousand murder strike without apparent effort.

The next verse, (i. 5) "And they found Adoni-bezek in Bezek, and they fought against him, and they slew the Canaanites and the Perizzites," shows with what treachery the Lord allowed Adoni-bezek to give the Canaanites a little touch of high life, or, in other words, a taste of the medicine that he had been dealing out to their opponents. But in the next verse we find that the Lord allowed them to secure possession of the leaders of the opposing forces, and the reading of that verse will inform you as to the barbarous disposition of this bible God,

and his toleration of acts more barbarous than the history of any guerrilla charges to them.

Chapter i. 6. "But Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs and his great toes." And to further show the destructive disposition of the Christian Jehovah, and the willingness with which Christians have performed acts of destruction, I quote you, (i. 8) "Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire, manifesting as it does a disposition of destruction so strong that they have reduced to ashes their own city Jerusalem.

The manner of independence and irreverence of the children of Israel toward God seems to have made some headway, as is indicated in the following verse: (ii. 14) "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about so that they could not any longer stand before their enemies," portraying in this bible God an infidelity to his own people unknown to the most cruel king yet crowned.

And to further exemplify his vindictiveness in periods of his passion and anger, I quote you, (iii. 8) "Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushanrishathaim, king of Mesopotamia, and the children of Israel served Chushanrishathaim eight years." Which shows that he actually sold his own flesh and blood, according to the bible, not only man, but women and children, for an unstated compensation, to another people to serve them as slaves for a term of years, classing God with the slave merchant, and a dealer in human flesh as traffic and wares.

The Lord being an all powerful being is able to prevent crime, should he choose to, but it seems that he loves to bask in the odors of fresh, warm, human blood. The following example shows that the murder of human beings was not confined to the battle field of the children of Israel, during the time that God



seemingly had the personal supervision of their armies and individual actions.

It seems that King Eglon, who one time served the children of Israel as their king, was a fat man, and one Ehud sought his life; nor did the Lord prevent him taking it; for it says (iii. 21) "And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly." (22) "And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out."

We find that Deborah, the prophetess, judged Israel for a time; and in her we find the warlike disposition that characterizes the male judges of Israel. Nor does she hardly become established in her position when the preparation for war is begun, and with Barak, her field officer, she proceeds as follows: (iv. 6) "And she sent and called Barak, the son of Abinoam, out of Kedesh-Naphtali, and said unto him. Hath not the Lord God of Israel commanded, saying, Go, and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?" (7) "And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand." (8) "And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go." (9) "And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak, to Kedesh." And Sisera, seeing nothing but defeat and disaster confronting him, fled and sought refuge, and the following verses show the success attained and the refuge found: (iv. 17) "Howbeit, Sisera fled away on his feet to the tent of Jael, the wife of Heber, the Kenite; for there was peace between Jabin, the king of Hazor, and the house of Heber the Kenite." (18) "And Jael went out to meet Sisera, and said unto him, Turn in, my lord,

turn in to me; fear not; And when he had turned in unto her in to the tent, she covered him with a mantle.” (19) “And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.” (20) “And again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that shou shalt say, No.” (21) “Then Jael Heber’s wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples; and fastened it into the ground; for he was fast asleep, and weary. So he died.” This last verse also shows the treacherous disposition of woman when under the influence and cautions of this treacherous and designing God.”

From the following it would seem that an illness unbearable to the powers that be had taken possession of the people, to the extent that an appeal was made to them to speak, but what was to be said or why this particular class was chosen to speak, no reason is given; but the following verses will inform you of the choice made: (v. 10) “Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.”

The war between the children of Israel and Canaan seems to have been a very bitter one, and on the part of the bible God called out the reserve forces, as the following verses will indicate: (v. 20) “They fought from heaven; the stars in their courses fought against Sisera.”

Now of course none but Christians would have believed that the stars could be enlisted in behalf of their side of the contending forces between people of this earth, but we think proof is essential, and they must at least, of they that believe it, do so in order to hold their standing in the churches of barbarism.

It seems from the reading of this history that the Lord received as much enjoyment from having his own people murdered and slaughtered, and reduced to terrible straits, as those of other nations; for after the war with the Midianites, we find that the children of Israel were so reduced in forces that to better their

position they were compelled to dig for themselves dens and caves in the mountains, as per proof: (vi. 2) "And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds." But after the Lord thought they had suffered enough, or when he found himself vindicated, he then enlisted himself in their behalf, and the following verses will indicate the wind-up: (vii. 25) "And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other side Jordan."

Gideon, that able general of the Lord, appears to have a family record on a par with most of the chosen of the Christian leaders, as is thus written: (viii. 30) "And Gideon had three score and ten sons of his body begotten: for he had many wives." (31) "And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech." But it seems that things went wrong, at least it was so considered, from the Lord, and the following is found to be his state of mind: (x. 7) "And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon." (14) "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation."

To show how particular and unreasonable people were even in those days, under the immediate supervision of the bible Jehovah, in the face, too, of such wholesale and promiscuous marriage or rather cohabitation of the bible characters (xi. 2) "And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman."

Now Jephthah seems to be the military or army officer of the children of Israel, and rashly made the following proposition: (xi. 31) "Then it shall be that whatsoever cometh forth of the



doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." After which he starts out on his triumphant march, and the following indicates his success: (xi. 33) "And he smote them from Aroer even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel." And having subdued the children of Ammon he returns home, and there in the following person meets the sacrifice he has proposed: (xi. 34) "And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; besides her he had neither son nor daughter." (35) "And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter thou hast brought me very low, and thou art one of them that trouble me. for I have opened my mouth unto the Lord, and I cannot go back." But she being informed of her father's pledge, pleads for the performance thereof, only asking that she have two months vacation to prove herself a virgin; and the following verse proves that afterwards he carried out his promise to the Lord: (xi. 39) "And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed; and she knew no man. And it was a custom in Israel."

Now in considering the justice or injustice of the action of Jephthah, why cannot Christians as well as other people consider it in relation to an event happening of to-day? And I ask you, should your best friend claim to you that he had made a certain promise to this god of the bible, which, after certain events had transpired would result in the death of his daughter and by his own hands, and then find to your horror that he had executed his promise—taking the life of his own daughter—would you consider that man was sane and responsible for his actions? If so, would not human nature take possession of your feelings and actions to the extent of attempting the execution of such an inhu-

man Christian brute, instead of admiration, as your Christian blindness here impels you?

Judge Abdon, though his term was a short one, seems to have been a man after God's own way, and attended to family matters as here indicated: (xii. 14) "And he had forty sons and thirty nephews, that rode on three score and ten ass colts, and he judged Israel eight years." And the following verse will show that the Lord had angels to look after the affairs of the different departments of human kind: (xiii. 3) "And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou art barren, and bearest not, but thou shalt conceive and bear a son." The bible history fails to record any reasons for cases of this kind, nor did these angels seem to be particular where or under what circumstances they would meet their victims, as we here find: (xiii. 9) "And God hearkened to the voice of Manoah, and the angel of God came again unto the woman as she sat in the field, but Manoah, her husband, was not with her." It seems that Mr. Manoah made no objections to the actions of the angel, therefore I presume we should be content. (xiii. 10) "And the woman made haste and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me that came unto me the other day." (11) "And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am." (12) "And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?" And yet it would seem from the following that he did not wish to forget the angel, feeling, I presume, that he might again need him.' (xiii. 17) "And Manoah said unto the angel of the Lord, What is thy name, and when thy sayings come to pass, we may do thee honour?" (18) "And the angel of the Lord said unto him, Why asketh thou thus after my name, seeing it is secret?" So the angel appeared to be afraid to register his name.

However, the result of the meeting this woman and the angel in

the field was the birth of Sampson, who made quite a record for himself as the John L. Sullivan of his day, and it seems that when Sampson grew to manhood he fell in love with one of the daughters of the Philistines, against which his father and mother protested as follows: (xiv. 3) "Then his father and mother said unto him, Is there never a woman among the daughters of thy brethern, or among all my people, that thou goest to take a wife of the uncircumsized Philistines? And Sampson said unto his father, Get her for me for she pleaseth me well." However, Sampson still keeps up his courtship: (xiv. 7) "And he went down and talked with the woman; and she pleased Sampson well." And after a time he returned to take her, but on his return found that her father had given her to another, as follows: (xv. 2) "And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion; is not her younger sister fairer than she? Take her, I pray thee, instead of her." (3) "And Sampson said concerning them, How shall I be more blameless than the Philistines, though I do them a displeasure?" (4) "And Sampson went and caught three hundred foxes, and took fire brands, and turned tail to tail, and put a fire brand in the midst between two tails." (5) "And when he had set the brands on fire he let them go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olives."

This conduct of Sampson's in the fox deal created a coolness between him and the Philistines. (xv. 14) "And when he came unto Lehi, the Philistines shouted against him, and the spirit of the Lord came nightly upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands." (xv. 15) "And he found a new jaw bone of an ass, and put forth his hands and took and slew a thousand men therewith." (16) "And Sampson said, With the jaw bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." So that on that one deal Sampson seems to have come out about even.



We then find that Delilah, Sampson's wife, through a woman's persuasive powers, obtained the secret of his strength, which, according to this history, lay in his hair, which was shorn off by his wife and designing men, leaving him with only the strength of ordinary men, after which his eyes were put out and he was incarcerated in one of their felon's jails, where, unawares to the Philistines, his hair began to grow, and with it returned his normal strength; and when, during one of their feasts, at which there was congregated the elite of their people in their temple, they incautiously permitted Sampson to play and fumble with the pillars thereof. Sampson, to the discomfiture of the congregation, with his hair grown long, and by reason thereof, destroyed their temple, and killed their nobles.

Any person that will believe this story of Sampson, and that his superior strength was granted by reason of his hair, ought to be compelled to spend eternity at God's New Jerusalem, in cold cheerless heaven, and there with one of the twenty-four around his throne, be compelled to fall upon their knees, as they do three or four hundred times a day, until their knees be worn off to their armpits.

We now come to the record of another character in this bible. It is as follows: (xix. 1) "And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of Mount Ephriam, who took to him a concubine out of Beth-lehem-judah." (2) "And his concubine played the whore against him, and went away from him unto her father's house, to Beth-lehem-judah, and was there four whole months." But he seemed persistent in his Christian mode of living; nor would he give her up: (3) "And her husband arose and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses; and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him." Now it seems that after he had got there, they prevailed upon him to remain several days, but eventually he induced his honey love to return with him, as the follow-

ing verses indicate: (xix. 10) "But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses, saddled; his concubine also was with him." And being unable to secure a place for lodging that night, it seems that they stopped in the street. However, a man from his own country found them there, prevailed on them to come to his house for the night, at which the populace became greatly incensed, and demanded that he remain not there, but proceed on his journey."

Whereupon, the man of the house, he, too, being one of the children of Israel, God's chosen, makes this protest to them and accompanies them; following is the proposition: (xix. 23) "And the man, the master of the house, went out unto them and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly." (24) "Behold, here is my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you; but unto this man do not so vile a thing." (xix. 25) "But the men would not hearken to them, so the man took his concubine and brought her forth unto them; and they knew her and abused her all the night, until the morning, and when the day began to spring they let her go."

And to show the extent that this God, bible, and Christians tolerate the abuse of their wives, concubines, and handmaids, and how little consequence it afterwards seems to be to them, I quote the following verses, and ask your persual thereof: (xix. 26) "Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light." (27) "And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and behold, the woman, his concubine, was fallen down at the door of the house, and her hands were upon the threshold." (28) "And he said unto her, Up, and let us be going; but none answered. Then the man took her upon an ass, and the man rose up and gat him

into his place.” (28) “And when he was come into his house, he took a knife and laid hold unto his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.”

It seems, however, that this event raised quite a racket among the children of Israel, that it provoked many, caused more bloodshed and destruction of property: (xx. 18) “And the children of Israel arose and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.” (21) “And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day, twenty and two thousand men.” (22) “And the people, the men of Israel, encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.” (23) “And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin, my brother? And the Lord said, Go up against him. (25) “And Benjamin went forth against them out of Gibeah, the second day, and destroyed down to the ground of the children of Israel, against eighteen thousand men; all these drew the sword.” (28) “And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days, saying, Shall I yet again go out to battle against the children of Benjamin, my brother, or shall I cease? And the Lord said, Go up, for to-morrow I will deliver them into thy hand.” (35) “And the Lord smote Benjamin before Israel, and the children destroyed of the Benjaminites that day, twenty and five thousand and an hundred men; all these drew the sword.” (44) “And there fell of Benjamin, eighteen thousand men; all these were men of valour.” (46) “So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour.” (48) “And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well as the men of



every city, as the beast and all that came to hand; also they set on fire all the cities that they came to."

And, now, the children of Israel had begun to get the war fever, and wishing to wind up this book with a brilliant war record, we proceed as is here recorded, having already as it seems naturally wiped out one of the tribes of Israel, but thirsting for blood, proceeds: (xxi. 10) "And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children." (11) "And this is the thing that ye shall do, ye shall utterly destroy every male, and every woman that hath lain by man." (12) "And they found among the inhabitants of Jabesh-gilead four hundred young virgins that had known no man by lying with any male; and they brought them unto the camp to Shiloh, which is in the land of Canaan." (76) "Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin." (21) "And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin." (23) "And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and repaired the cities and dwelt in them."

## RUTH.

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The bible says that: (i. 3) "And Elimelech, Naomi's husband died; and she was left, and her two sons." (i. 4) No reason is given for these sons taking these certain women for wives, therefore presume that it was immaterial. However, Ruth has made a record, and as the powers, worth, and position of women were so seldom recognized, I must take notice of her administration and doings.

However, the events connected with her history as here given seem to be but few, and about as follows: Her husband died, and she and her step-mother, Naomi (both widows), traveled around over the country considerably for those days, and when in the land of "Bethlehem" she went to work in the harvest field for Mr. Boaz, who seemed very much pleased with her appearance, and had his maids hand her victuals to eat, and afterwards she went down on the floor with him (after he became loaded with wine), and slept at his feet all night, a part of which time he spread his skirt over her; but for her company that night he gave her six measures of barley, and later, Mr. Boaz having gone through certain proceedings peculiar to the Israelites (one of which was to draw off his shoe), he says: (iv. 10) "Moreover, Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of this place; ye are witnesses this day." And now having bought her as he would any of the lower animals, and paid for her, the same old story is repeated. (iv. 13) "So Boaz took Ruth, and she was his wife, and when he went in unto her the Lord gave her conception, and she bare a son." And they named the child

Obed. Why they named the child Obed is not here mentioned, an omission, too, that should not have happened, for it is the looking after these small matters that has helped to make God a record. However, regrets are all that can now be offered.

In the history of Ruth no mention is made of her death, leaving it a question in the mind of the reader as to whether she is yet alive or dead. This biography must have been written by some person other than herself, for most able writers when compiling the events of their own lives for publication and worship by Christians make sure to mention that event before they close their volume; and still if Ruth did die, I feel much better in total ignorance of the circumstances connected with it, than in possession of the facts, for the history of the last days of, and events connected with, the funeral exercises of some of those old timers reflect no credit on them, and are but little consolation to their families or posterity; while in Ruth's case we can *think* she had a pleasant, peaceful, and honorable exercise.



## I. S A M U E L.

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The three principal characters of this book, or the second book of Samuel, is the Prophet, Pope, or Holy Priest Samuel, King Solomon, and King David.

The beginning of it pertains to the early history of Samuel, and the handiwork of the Lord is again manifest in the happening of his birth.

We find also that Samuel comes of a Mormon family, and the record discloses the history as follows: (i. 1) "Now there was a certain man of Ramathiamzophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, Ephrathite." (2) "And he had two wives; the name of the one was Hannah, and the name of the other Penninnah; and Penninnah had children, but Hannah had no children." (3) "And this man went up out of his city yearly to worship and to sacrifice unto the Lord of host in Shiloh. And the two sons of Eli, Hophni, and Phineas, the priests of the Lord, were there." (4) "And when the time was that Elkanah offered he gave to Penninnah his wife, and to all her sons and her daughters, portions." (5) "But unto Hannah he gave a worthy portion; for he loved Hannah; but the Lord had shut up her womb." (6) "And her adversary also provoked her sore, for to make her fret because the Lord had shut up her womb." (7) "And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept and she did not eat." (8) "Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? Am I not better to thee than ten sons?" (9) "So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (Now Eli the priest sat upon a seat

by a post of the temple of the Lord:)" (10) "And she was in bitterness of soul, and prayed unto the Lord and wept sore." (11) "And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." And it would seem from the following that Eli, the priest, had considerable work of this character to perform and with numerous persons, to the extent that he had to adopt a kind of trade mark to show where he had been, and what work he had done, as is indicated in the following verse: (i. 12) "And it came to pass, as she continued praying before the Lord, that Eli marked her mouth."

The writer then proceeds with the details of the family proceedings in connection with the birth of Samuel and says: (i. 20) "Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord." (23) "And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode and gave her son suck until she weaned him." (24) "And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young." (25) "And they slew a bullock, and brough the child to Eli." And for all that Eli had put his mark upon this woman, he yet failed to recognize her when she called his attention to former transactions as follows: (i. 26) "And she said, O my Lord, as thy soul liveth, my Lord, I am thy woman that stood by thee here, praying unto the Lord."

The security of the ark of the covenant, and success in their battles, seemed to be that which was uppermost in the minds of the priests and kings of the children of Israel, and destruction unto one or the other seemed to affect them greatly; and as to

Eli, the following verse will show the effect had: (iv. 18) "And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he had judged Israel forty years." Nor were these effects confined entirely to men, as is thus shown: (iv. 19) "And his daughter-in-law, Phineas' wife, was with child near to be delivered, and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed, for her pains came upon her." (20) "And about the time of her death, the women that stood by her said unto her, Fear not, for thou hast borne a son. But she answered not, neither did she regard it." For she was dead.

We are here again reminded of God's willingness to take a hand in war and destruction as these verses certify: (v. 6) "But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof." (9) "And it was so, that after they had carried it about, the hand of the Lord was against the city with a very great destruction, and he smote the men of the city both small and great, and they had emerods in their secret parts." (12) "And the men that died not were smitten with the emerods, and the cry of the city went up to heaven." Also manifesting in him a disposition to visit upon man a most burdensome and painful disease, and that, too, with the vindictiveness of a knave.

It appears that the children of Israel were anxious to make a covenant with Nahash, the Ammonite, but having had dealings with them before were suspicious of their sincerity, and required of them as a manifestation of their honest intention, as follows: (xi. 2) "And Nahash, the Ammonite, answered them, On this condition that I will make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel." Which caused the children of Israel to weep, which information having reached the ears of Saul stirred him



up in this wise: (xi. 6) "And the spirit of God came upon Saul when he heard these tidings, and his anger was kindled greatly." And to prove it he did as follows: (xi. 7) "And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever come not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell upon the people, and they came out with one consent." Which action would certainly create in any people a fear of something, if nothing better than the Lord.

To show how particular the rulers of God's people were in regard to any injunction or command they might see fit to give, I here mention this little incident: It seems that Saul had made an order that no one who ate anything for a certain length of time should be allowed to live, and Jonathan becoming very hungry, disobeyed the order, and thus did things happen: (xiv. 42) "And Saul said, Cast lots between me and Jonathan, my son. And Jonathan was taken." (43) "Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and lo, I must die." (44) "And Saul answered, God do so, and more also; for thou shalt surely die, Jonathan."

To show the Lord is a revengeful God, and tries to open old sores even after time has healed their wounds, I call your attention to the following incident and proceedings: (xv. 2) "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he had laid wait for him in the way, when he came up from Egypt." (3) "Now, go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (4) "And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah." (5) "And Saul came to a city of Amalek, and laid wait in the valley." (7) "And Saul smote the Amalekites from Havilah, and thou comest to Shur, that is over against Egypt."

David now begins to enter in the history of the children of Israel, and this is the way he was introduced into the society of the cruel, immoral, treacherous, villainous warriors of the children of Israel: (xvi. 11) "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither." (12) "And he sent, and brought him in. Now, he was ruddy and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this is he." (13) "Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah," after which David returned home, but Saul, the king, had use for him, and went to Jesse, his father, to have David come to him: (xvi. 20) "And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David, his son, unto Saul." (21) "And David came to Saul, and stood before him; and he loved him greatly, and he became his armour-bearer." (22) "And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight." (23) "And it came to pass, when the evil spirit from God was upon Saul that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him."

In this last verse I wish to call your attention to the fact as to where evil spirits come from? The event of the murder of Goliath by David is too familiar to need rehearsal here. It shows, however, the war-like disposition of David, which seems from bible history to have made an acceptable agent of God in the conducting of his wars on earth and leading of his children to victory.

David, it would appear, in early life developed a great admiration for women, and while in Carmel on the war raid, he thought well of and loved one Abigail: (xxv. 3) "Now the name of the

man was Nabal; and the name of his wife Abigail; and she was a woman of good understanding and of a beautiful countenance; but the man was churlish and evil in his doings, and he was of the house of Caleb." But as she was a married woman, of course the husband must be disposed of, in order that he might pacify his lustful desire, and in the disposing of the husband we find that his actions were sanctioned by God, and that the Lord assisted him in the murder of the husband: for it seems that David and his servants, together with Abigail, put up a job on Nabal, by arranging a feast at which he became greatly intoxicated. The following verses will give you proof, and the history of the feast, together with the results, of the hand which God took in the matter: (xxv. 20) "And it was so, as she rode on the ass, that she came down by the covert of the hill, and behold, I come after you. But she told not her husband Nabal." (23) "And when Abigail saw David, she hasted and lighted off the ass, and fell before David on her face, and bowed herself to the ground." (32) "And David said to Abigail, Blessed be the Lord God of Israel, which sent me this day to meet thee." (35) "So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person." (36) "And Abigail came to Nabal; and behold he held a feast in his house, like the feast of a king; and Nabal's heart was merry with him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light." (37) "But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things that his heart died within him, and he became as a stone." (38) "And it came to pass about ten days after, that the Lord smote Nabal, that he died." (39) "And when David heard that Nabal was dead, he said, Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil; for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to



wife.” (40) “And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.” (41) “And she arose and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.” (42) “And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.”

To show further that David was certainly in the business of securing wives: (xxv. 43) “David also took Ahinoam of Jezreel; and they were also both of them his wives.”

In the matter of mercy, generosity, or human sympathy of David as a warrior, the following verses clearly illustrate his disposition, and not only disposition but the execution of it: (xxvii. 9) “And when David smote the land, and left neither man nor woman alive, and took away the sheep and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achish.” (11) “And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.” Which shows him void in the principle that appeals to manhood, justice, and human instincts.

However, in the history of David's life he was allowed to drink from the same bitter cup which he tendered other people, as the following verses illustrate: (xxx. 4) “Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.” (5) “And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.” (6) “And David was greatly distressed: for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons, and for his daughters: but David encouraged himself in the Lord his God.” As the quitting time for all must come, so it must for Saul: (xxxi. 6) “So Saul died and his three sons, and his armour-bearer, and all his men that same day together.”

## II. S A M U E L.

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To further show David's disposition to kill and murder, and seemingly without provocation, I here copy: (i. 13) "And David said unto the young men that told him, Whence art thou? "And he answered, I am the son of a stranger, Amalekite." (15) "And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died." The young man feeling, too, that he was conferring a favor upon David, and giving him information that he thought David desired. The following verses are confessions as to the enmity, strife, and war that existed between the house of Saul and David (both Christians). Also, as to immediate family record of David, pertaining especially to his conduct as a Mormon: (iii. 1) "Now, there was a long war between the house of Saul, and of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." (iii. 2) "And unto David were sons born in Hebron; and the first born was Amnon, of Ahinoam, the Jezreelitess." (3) "And his second, Chileab, of Abigail, the wife of Nabal, the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai, king of Geshur." (4) "And the fourth Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;" (5) "And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron." And further, to show the miscellaneous, adulterous disposition that seemed to pervade this whole tribe of the Christian Israelites, I here copy: (iii. 7) "And Saul had a concubine, whose name was Pizpah, the daughter of Ajah; and Ishbosheth said to Abner, Wherefore hast thou gone unto thy father's concubine?" (14) "And David sent messengers to Ishbosheth, Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines."

(16) "And her husband went with her, along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned." (v. 13) "And David took him more concubines and wives out of Jerusalem, after he was come from Hebron; and there were yet sons and daughters born to David."

To exemplify the vulgar and obscene disposition of this great King David, I ask you to peruse the following verses: (vi. 16) "And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw King David leaping and dancing before the Lord; and she despised him in her heart." (20) "Then David returned to bless his household. And Michal, the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of his handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." (22) "And I will yet be more vile than thus, and will be base in mine own sight; and of the maid-servants which thou hast spoken of, of them shall I be had in honor." Now, then, if any person that reads these verses, will repeat them to their children, relations, and friends, yea enemies, and then ask them to exemplify in their actions those of King David, and will hold King David up as an example for a class of human beings to copy from, can certainly be no better in mind, disposition, or habit, than were those people in the days of David.

However, while David proceeded right along in this immoral, vulgar, and warrior life of his, we find that this bible God, Great Jehovah, and all-conquering Lord, sustains him, preserves him, protects, and enables him; so they say in these words, "And the Lord preserved David, whithersoever he went." Now, it seems that David got into war with the Syrians, in which he was victorious, and the result of which he speaks of as follows: (x. 18) "And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there."



I now give you more of David's immoral conduct: (xi. 2) "And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon." (3) "And David sent and inquired after the woman. And one said, is not this Bath-sheba, the daughter of Eliam, the wife of Uriah, the Hittite?" (4) "And David sent messengers and took her; and she came in unto him, and he lay with her: (for she was purified from her uncleanness) and she returned unto her house." (5) "And the woman conceived, and sent and told David, and said, I am with child."

Being well pleased with this last accession to his household, he seeks a way to get rid of Uriah, the husband. The following verses will show you his plan, and with what a fiendishness he carries his schemes and designs into effect: (xi. 15) "And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die." (17) "And the men of the city went out and fought with Joab; and there fell some of the people of the servants of David; and Uriah, the Hittite, died also." (26) "And when the wife of Uriah heard that Uriah, her husband, was dead, she mourned for her husband." (27) "And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord."

The result of David's perfidy and adulterous conduct with Uriah's wife was the bearing by her of a child, and the following sacred history will show the manner in which the sins of Christian leaders were covered by God and Christians: (xii. 13) "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die." (14) "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." (15) "And Nathan departed unto his house. And the

Lord struck the child that Uriah's wife bare unto David, and it was very sick." (18) "And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead, for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself if we tell him that the child is dead?" And in this transaction, as in all others of similar character, you find the aid and all-powerful hand of this Christian God as shown in verse 15.

And further, to show David's cleverness with the opposite sex and willingness to comply with their lustful wish, the following verse clearly indicates: (xii. 24) "And David comforted Bathsheba, his wife, and went in unto her, and lay with her, and she bare a son, and he called his name Solomon; and the Lord loved him."

And again, to show that this same immoral and adulterous disposition was not only shared in but practiced by one another, in seemingly all grades of the children of Israel, or God's elect, I copy the transaction in full of a case as recorded in this sacred work of God, that is not only sanctioned, but fostered and protected by the Christians of to-day: (xiii. 1) "And it came to pass after this that Absalom, the son of David, had a fair sister, whose name was Tamar; and Amnon, the son of David, loved her." (2) "And Amnon was so vexed that he fell sick for his sister, Tamar, for she was a virgin, and Amnon thought it hard to do anything to her." (3) "But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother, and Jonadab was a very subtle man. And he said unto him, Why are thou, being the king's son, lean from day to day? Wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister." (5) "And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick, and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it and eat it at her hand." (6)



“So Amnon laid down, and made himself sick, and when the king was come to see him, Amnon said unto the king, I pray thee let Tamar, my sister, come, and make me a couple of cakes in my sight, that I may eat at her hand.” (7) “Then David sent home to Tamar, saying, Go to thy brother Amnon’s house, and dress his meat.” (8) “So Tamar went to her brother Amnon’s house, and he was laid down. And she took flour and kneaded it, and made cakes in his sight, and did bake the cakes” (9) “And she took a pan and poured them out before him, but he refused to eat. And Amnon said, Have out all the men from me. And they went out every man from him.” (10) “And Amnon said unto Tamar, Bring the meat into the chamber that I may eat of thy hand, and Tamar took the cakes which she had made, and brought them into the chamber to Amnon, her brother.” (11) “And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.” (12) “And she answered him, Nay, my brother, do not force me, for no such thing ought to be done in Israel; do not thou this folly.” (13) “And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now, therefore, I pray thee, speak unto the king; for he will not withhold me from thee.” (14) “Howbeit he would not hearken unto her voice; but being stronger than she, forced her and lay with her.” (15) “Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, begone.” (16) “And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst to me. But he would not hearken unto her.” (17) “Then he called his servant that ministered unto him, and said, Put now this woman out from me and bolt the door after her.” (18) “And she had a garment of divers colours upon her; for with such robes were the king’s daughters that were virgins apparelled. Then his servant brought her out and bolted the door after her.” (19) “And Tamar put ashes on her head,



and rent her garment of divers colours that was on her and laid her hand on her head, and went on crying." (20) "Absalom her brother said unto her, Hath Amnon thy brother been with thee? But now hold thy peace my sister, he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house." (21) "But when King David heard of all these things he was very wroth." (Jealous old libertine!) (22) "And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar." (23) "And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons." (24) "And Absalom came to the king and said, Behold, now, thy servant hath sheep-shearers: let the king, I beseech thee, and his servants go with thy servants." (25) "And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee, and he pressed him: howbeit he would not go, but blessed him." (26) "Then said Absalom, if not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?" (27) "But Absalom pressed him, then he let Amnon and all the king's sons go with him." (28) "Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him; fear not; have not I commanded you? be courageous and be valiant." (29) "And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled; as also did Absalom himself." (xiii. 38) "So Absalom fled and went to Geshur, and was there three years." (xiii. 39) "And the soul of King David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead."

David also got it into his head to flee from the summary justice that it appeared might be dealt unto him, but only took a part of his household, as the following verse indicates: (xv. 16)

“And the king went forth and all his household after him. And the king left ten women which were concubines to keep the house.” And on his fleeing route the people made different and suggestive remarks about him, which some of his servants thus objected to: (xvi. 9) “And then Abishai the son of Zeruiah said unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.” To which David objected and said: “that the Lord will requite me good for his cursing this day.”

It appears at this junction that Absalom and the children of Israel came to Jerusalem, and they that accompanied him was one Ahithophel, who suggested to Absalom as follows: (xvi. 21) “And Ahithophel said unto Absalom, go in unto thy father’s concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.”

Thus did Absalom respond: (xvi. 52) “So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father’s concubines in the sight of all Israel.”

Soon after this transaction the children of Israel were again plunged into the bloody battle, resulting as follows: (xviii. 7) “Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.” And at which time Absalom, accidentally of course, got hanged in the oak tree, when he was dealt with by Joab, the opposing general, in this manner: (14) “Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.” (15) “And ten young men that bare Joab’s armour compassed about and smote Absalom and slew him.” (17) “And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.” Winding up in an unholy death, the adulterous and murderous career of one of the characters of the bible, but of whom mention is yet



made in a kindly way by Christians, priests, and preachers from Christian pulpits.

David, however, was again called to the throne by these moral and peaceful Christians, who, on his return showed no deviation from his old time established habits, as this will indicate: (xx. 3) "And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood."

It here seems that Amasa and Sheba were men that David and those of his yoke feared even more than they did Absalom, and after a conference of David and Abishai, the following note is made by the writer: (xx. 10) "But Amasa took no heed to the sword that was in Joab's hand, so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai, his brother, pursued after Sheba, the son of Bichri." (22) "Then the woman went unto all her people in her wisdom, and they cut off the head of Sheba, the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king."

David now wishing to clean up all the old sores, asked the Gideonites what would be necessary to settle their account pertaining to the differences between them and Saul; and this is their request and the result thereof: (xxi. 6) "Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them." (8) "But the king took the two sons of Rizpah, the daughter of Aiah, whom she bear unto Saul, Armonia, and Mephibosheth, and the five sons of Michal, the daughter of Saul, whom she brought up for Adriel, the son of Barzillai, the Meholahite." (9) "And he delivered them into the hands of the Gideonites, and they hanged them in the hill before the Lord, and they fell all seven together, and were put



to death in the days of harvest, in the first days in the beginning of barley harvest." The field notes of General David further read as follows: (xxi. 18) "And it came to pass after this that there was again a battle with the Philistines at Gob; then Sibbechai, the Hushathite, slew Saph, which was of the sons of the giant." (19) "And there was again a battle in Gob with the Philistines, where Elhanan, the son of Jaareoregim, a Beth-lehemite, slew the brother of Goliath, the Gittite, the staff of whose spear was like a weaver's beam." (20) "And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number, and he also was born to the giant." And to complete these series of wars the following encounters were had: (xxi. 21) "And when he defied Israel, Jonathan, the son of Shimeah, the brother of David, slew him." (22) "These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants."

To show what confidence David had in God, and not without cause, I here copy David's remarks to him: (xxii. 1) "And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul." (2) "And he said, The Lord is my rock, and my fortress, and my deliverer." (3) "The God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence." (4) "I will call on the Lord who is worthy to be praised; so shall I be saved from mine enemies." (7) "In my distress I called upon the Lord, and cried to my God, and he did hear my voice out of his temple, and my cry did enter into his ears." (9) "There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it." (10) "He bowed the heavens also, and came down; and darkness was under his feet." (12) "And he made darkness pavilions round about him, dark waters, and thick clouds of the skies." (13) "Through the brightness be-

fore him were coals of fire kindled." (14) "The Lord thundered from heaven, and the most high uttered his voice." (15) "And he sent out arrows and scattered them; lightning, and discomfited them." (18) "He delivered me from my strong enemy, and from them that hated me; for they were too strong for me." (20) "He brought me forth also into a large place; he delivered me, because he delighted in me." (21) "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me." (22) "For I have kept the ways of the Lord, and have not wickedly departed from God." (24) "I was also upright before him, and have kept myself from mine iniquity." (25) "Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye-sight." (33) "God is my strength and power, and he maketh my way perfect. (35) "He teacheth my hands to war; so that a bow of steel is broken by mine arms. (38) "I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them." (41) "Thou hast also given me the necks of mine enemies, that I might destroy them that hate me." (43) "Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad." (48) "It is God that avengeth me, and that bringeth down the people under me." And which sacred history certainly exemplifies God's willingness to aid, and his unswerving fidelity to a king that supports numerous wives, concubines, and harlots, and murders and executes, both in war and privately, thousands of human beings.

David appears to have understood the strength of the sons of Goliath, for he says: (xxiii. 7) "But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place." And speaking of his own personal conduct in connection therewith, says: "He lifted up his spear against the one hundred that he slew at one time." Then after a few preliminaries and a little rest, by the

aid of the Lord he goes at them again in this wise: (xxiii. 10) "He arose, and smote the Philistine until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day; and the people returned after him only to spoil." (xxiii. 12) "But he stood in the midst of the ground, and defended it, and slew the Philistines; and the Lord wrought a great victory. (21) "And he slew an Egyptian, a goodly man; and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear." After which it appears that an unpleasantness arose between God and the children of Israel, as is here recorded: (xxiv. 1) "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

And after the numbering of the children of Israel, the Lord asked David which of three scourges he would prefer; and this is the request formulated: (xxiv. 13) "So God came to David, and told him, Shall seven years of famine come unto thee in thy land? or will thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? Now advise, and see what answer I shall return to him that sent me." And as it is, so it happened: (xxiv. 15) "So the Lord sent a pestilence upon Israel from the morning, even to the time appointed; and there died of the people from Dan even to Beer-sheba, seventy thousand men."

And now, Mr. Christian, what consolation or comfort can you get out of this book of the bible? Are not the doings of any of the characters therein named a disgrace to mankind, a reproach on decency, a contempt for virtue, a thirst for human blood, a desire to murder and destroy? And can you find one commendable act performed and adhered to by any one of them.



## I. K I N G S.

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This book starts out in the same vulgar strain that characterizes the writings of this Christian code, the verse of which I here submit: (i. 1) “Now King David was old and stricken in years: and they covered him with clothes, but he gat no heat.” (2) “Wherefore his servants said unto him, Let there be sought for the lord my king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.” (3) “So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunnamite and brought her to the king.” (4) “And the damsel was very fair and cherished the king, and ministered to him: but the king knew her not.” Such conduct, which, if practiced to-day by any person other than a Christian, would be condemned from the pulpit by priest and preacher, and the household criticism of the Christian believers of to-day would fill volumes that would build monuments to the skies; and to be certain that the same adulterous conduct should be practiced in the same way in the succeeding reign, and to make it an absolute certainty, David thus decrees; (i. 30) “Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.” (33) “The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon.” (34) “And let Zadok the priest, and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save King Solomon.” And to show that his actions were approved, and Solomon was praised by this

horde of Christian adulterers, I cite you the following as proof: (i. 40) "And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them."

And to show the miscellaneous manner in which the feeling of the people ran, and actions were done, I quote the following: (i. 43) "And Jonathan answered and said to Adonijah, Verily our Lord King David hath made Solomon king." (46) "And also Solomon sitteth on the throne of the kingdom." (52) "And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him he shall die." (ii. 9) "Now therefore hold him not guiltless for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head, bring thou down to the grave with blood." (24) "Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day." (24) "And King Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died." (29) "And it was told King Solomon that Joab was fled into the tabernacle of the Lord; and behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go fall upon him." (33) "Their blood shall therefore return upon the head of Joab, and upon the head of his seed forever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace forever from the Lord." (36) "And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither." (37) "For it shall be that on the day thou goest out and passest over the brook Kidron thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head." (38) "And Shimei said unto the king, the saying is good; as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days." (40) "And Shimei arose and saddled his ass, and went to Gath

to Achish to seek his servants: and Shimei went and brought his servants from Gath.” (46) “So the king commanded Benaniah the son of Jehoiada; which went out and fell upon him that he died. And the kingdom was established in the hand of Solomon.” And the following verse (iii. 3) “And Solomon loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in high places,” indicates to a fair-minded person, certainly, the sham of the religion narrated in this bible and preached by the believers thereof.

The following episode in connection with the reign of King Solomon is cited as an indication of great wisdom on his part, and though familiar to many, I give you the history of it: (iii. 16) “Then came there two women that were harlots, unto the king, and stood before him.” (17) “And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.” (18) “And it came to pass the third day after that I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save us two in the house.” (19) “And this woman’s child died in the night, because she overlaid it.” (20) “And she arose at midnight, and took my son from beside me, while thine hand-maid slept, and laid it in her bosom, and laid her dead child in my bosom.” (21) “And when I arose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son which I did bear.” (22) “And the other woman said, Nay, but the living is my son, and the dead is thy son. And this said, No; but the dead son is thy son, and the living is my son. Thus they spake before the king.” (23) “Then said the king, The one saith, this is my son that liveth, and thy son is the dead; and the other saith, nay: but thy son is dead, and my son is the living.” (24) “And the king said, Bring me a sword. And they brought a sword before the king.” (25) “And the king said, Divide the living child in two, and give half to the one, and half to the other.” But instead of his dealing with the women in the manner he did, in-



dicating wisdom and intended justice, his intention was to murder a loving child, as he directed; and that the reader may know what it cost these poor ignorant subjects of Solomon's to maintain him, I give in the words of the bible that which pertains to his daily feast: (iv. 22) "And Solomon's provision for one day was thirty measures of fine flour, and three score measures of meal." (23) "Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted-fowl." And as to his comforts, the following will indicate the provision made for him: (iv. 26) "And Solomon had forty thousand stalls of horses, for his chariots, and twelve thousand horsemen."

However, Solomon seems to be quite a literary man, as is found in the number of his sayings: (iv. 32) "And he spake three thousand proverbs; and his songs were a thousand and five."

Solomon now prepares for the building of that great temple, which he completed in thirty-one years, and which was the greatest material evidence of their unholy and Christian God, and the bigotry, pomp, and oppression of his kings, and also of the subjection of ignorant and oppressed men, that was ever before established on this earth."

Sacrifices of the blood of animals were yet in vogue in Solomon's reign; and to show that he did not propose to be outdone by former rulers, the following serves as ample proof: (viii. 63) "And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord;" for which Solomon offers certain prayers to God, in answer to which: (ix. 3) "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me; and I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." (4) "And if thou wilt walk before me, as David thy father walked, in integrity

of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments, (ix. 5) "Then I will establish the throne of thy kingdom upon Israel forever, as I promised to David, thy father, saying, There shall not fail thee a man upon the throne of Israel." (ix. 6) "But if ye shall at all turn from me, ye or your children, and will not keep my commandments, and my statute, which I have set before you, but go and serve other Gods and worship them;" (7) "Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name will I cast of my sight; and Israel shall be a proverb and a by-word among all people;" which shows not only God's approval of David's administration, but his recommendation to successors to follow in his pathway.

Not caring to omit mentioning Solomon's approval of human slavery and the bondage of mankind, I cite you: (ix. 21) "Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day."

Solomon's disposition towards woman was certainly very genial, as the following verses indicate: (x. 13) "And King Solomon gave unto the queen of Sheba all her desire, Whatsoever she asked, besides that which Solomon gave her of his royal bounty; so she turned and went to her own country, she and her servants."

And to show the wealth that may surround a king to the detriment of his poor and hungry subjects, yet receiving the sanction and approval of this bible God, reference is made to (x. 21) "And all King Solomon's drinking vessels were of gold, and all the vessels of the house of Lebanon were of pure gold; none were of silver. It was nothing accounted of in the days of Solomon." (22) "For the king had at sea a navy of Tarshish, with the navy of Hiram. Once in three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks." (23)

“So King Solomon exceeded all the kings of the earth for riches and for wisdom.”

Not wishing to slight Solomon in his record pertaining to any or all departments of his reign, I quote: (xi. 1) “But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites.” (2) “Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods; Solomon clave unto these in love.” (3) “And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.” (4) “For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David, his father.” (7) “Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.” (8) “And likewise did he for all his strange wives, which burned incense and sacrificed unto their gods.

I call the attention thereto of the pretended Christian of to-day and ask you if that portion of the bible is fit to be read to your family, or if found in any other book, would you tolerate its presence in your home, or support a preacher that used it for a text?

With a few wars, murders, and intrigues with women we come to the close of Solomon's reign: (xi. 41) “And the rest of the acts of Solomon and all that he did, and his wisdom; are they not written in the book of the acts of Solomon.” (42) “And the time that Solomon reigned in Jerusalem over all Israel was forty years.” (43) “And Solomon slept with his fathers, and was buried in the city of David, his father; and Rehoboam, his son, reigned in his stead.”

The remaining quotations from First Kings I submit without comment, with one or two exceptions, that the reader may see



and understand what a nice volume of condensation of the vulgar and murderous sayings in the bible would constitute. (xii. 12) "So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day." (13) "And the king answered the people roughly, and forsook the old men's counsel that they gave him." (14) "And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." (15) "Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his sayings, which the Lord spake by Ahijah, the Shilonite, unto Jeroboam, the son of Nebat." (18) "Then King Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones that he died. Therefore King Rehoboam made speed to get up to his chariot, to flee from Jerusalem." (xiii. 2) "And he cried against the altar in the word of the Lord, and said, O altar, altar! thus saith the Lord; Behold a child shall be born unto the house of the Lord, Josiah by name; and upon thee shall he offer the priest of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." (13) "And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon." (22) "But camest back, and has eaten bread and drunk water, in the place of which the Lord did say to thee, Eat no bread, and drink no water; thy carcass shall not come into the sepulcher of thy fathers." (23) "And it came to pass, after he had eaten bread and drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back." (24) "And when he was gone a lion met him by the way, and slew him, and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass." (27) "And he spake to his sons, saying, Saddle me the ass. And they saddled him." (28) "And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass; the lion had not eaten the carcass

nor torn the ass." In the last verse the lion should be commended for his peaceable disposition manifested towards his watchmate. (xiv. 10) "Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that . . . . . against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone." (11) "Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the Lord hath spoken it." (12) "Arise thou, therefore, get thee to thine own house, and when thy feet enter into the city the child shall die." (24) "And there were also Sodomites in the land, and they did according to all the abominations of the nations which the Lord cast out before the children of Israel." (xv. 12) "And he took away the Sodomites out of the land, and removed all the idols that his father had made." (13) "And also Maachah, his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron." (28) "Even in the third year of Asa, king of Judah, did Baasha slay him, and reigned in his stead." (xvi. 4) "Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat." (7) "And also by the hand of the prophet Jehu, the son of Hanani, came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed him." (10) "And Zimri went in and smote him, and killed him in the twenty and seventh year of Asa, king of Judah, and reigned in his stead." (xvii. 5) "So he went and did according unto the word of the Lord; for he went and dwelt by the brook Cherith, that is before Jordan." (6) "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook." (9) "Arise, get thee to Zarephath, which belongeth to Zidon, and

dwell there. Behold, I have commanded a widow woman there to sustain thee." (10) "So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink." (12) "And she said, As the Lord thy God liveth, I have not a cake but an handful of meal in a barrel, and a little oil in a cruse; and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat, and die." (13) "And Elijah said unto her, Fear not; go and do as thou hast said, but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son." (18) "And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" (20) "And he cried unto the Lord and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" (xviii. 28) "And they cried aloud and cut themselves after their manner with knives and lancets till the blood gushed out upon them." (xviii. 40) "And Elijah said unto them, Take the prophets to Baal: let not one of them escape. And they took them, and Elijah brought them down to the brook Kishon, and slew them there." (42) "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees." (xix. 1) "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword." (2) "Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." (3) "And when he saw that he arose and went for his life, and came to Beer-Sheba, which belonged to Judah, and left his servant there." (4) "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree, and he requested for himself that he might die, and said, It is enough; now, O Lord,



take away my life, for I am not better than my fathers.” (5)  
“As he lay and slept under a juniper tree, behold, that an angel touched him, and said unto him, Arise and eat.” (7) “And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee.” (8)  
“And he arose, and did eat and drink, and went into the strength forty days and forty nights unto Horeb the Mount of God.” (xx. 3) “Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.” (16) “And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, thirty and two kings that helped him.” (18) “And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.” (19) “So these young men of the princes of the provinces came out of the city, and the army which followed them.” (20) “And they slew every one his man; and the Syrians fled; and Israel pursued them; and Ben-hadad, the king of Syria, escaped on a horse with the horsemen.” (21) “And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with great slaughter.” (27) “And the children of Israel were all numbered, and were all present, and went against them, and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.” (28) “And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hands, and ye shall know that I am the Lord.” (29) “And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined, and the children of Israel slew of the Syrians an hundred thousand footmen in one day.” (42) “And he said unto him, Thus saith the Lord, Because thou hast let go out of thine hand a man, whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.” (xxi. 3) “And Naboth

said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee." (5) "But Jezebel, his wife, came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?" (13) "And there came in two men, children of Belial, and sat before him, and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him out of the city, and stoned him with stones that he died." (17) "And the word of the Lord came to Elijah, the Tishbite, saying," (18) "Arise, go down to meet Ahab, king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, whither he hath gone down to possess it." (19) "And thou shalt speak unto him saying, Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." (21) "Behold I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that . . . . . against the wall, and him that is shut up and left in Israel." (23) "And of Jezebel, also spake the Lord saying, The dogs shall eat Jezebel by the wall of Jezreel." (24) "Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat." (xxii. 34) "And a certain man drew a bow at a venture, and smote the king of Israel between the joints of his harness; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded." (35) "And the battle increased that day, and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot." (38) "And one washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armour, according unto the word of the Lord which he spake."

## II. KINGS.

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The book of Second Kings is a continued history of the same bloody and treacherous conduct of God's chosen people, together with prophecies and pretended miracles, which in some system was practiced on the part of the leaders.

To more thoroughly impress upon the very ignorant and misguided subjects the great abilities and superiority of the self-constituted and God-commissioned leaders, I quote: (i. 4) "Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed." (17) "So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehosaphat king of Judah; because he had no son." And now comes one of your alleged miracles: (ii. 1) "And it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." (9) "And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee: and Elisha said, I pray thee, let a double portion of thy spirit be upon me." (10) "And he said, thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." (11) "And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." (12) "And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes and rent them in two pieces."



The manner in which Elisha treated his wearing apparel is the only thing connected with this transaction that would appear natural or possible, and under the circumstances do not think he should be charged with a new suit: (ii. 14) "And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over." (23) "And he went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up thou bald-head." (24) "And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the woods, and tear forty and two children of them." According to the Christian idea of earthly reverence, Christian dignity, and future punishment of the irreverent of the earth, here are forty-two souls of innocent human beings, honest-minded, and well-intending children being used as fuel in God's furnace in hell, as the punishment of a class of souls better than those of the builders of hell. (iii. 15) "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him." (18) "And this is but a light thing in the sight of the Lord. He will deliver the Moabites also into your hand." (19) "And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." (22) "And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood." (25) "And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-hanaseth left they the stones thereof: howbeit the slingers went about it, and smote it."

To show the scullduggery and manifested power, and the disposition of the prophets of those days, and, if necessary, the Chris-

tian practice of similar doings to-day, I give you the following transaction complete: (iv. 1) "Now, there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant, my husband, is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen." (7) "Then she came and told the man of God, and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." (8) "And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread." (9) "And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually." (10) "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." (11) "And it fell on a day that he came thither, and he returned into the chamber and lay there." (12) "And he said to Gehazi, his servant, Call this Shunammite. And when he had called her she stood before him." (14) "And he said, What, then, is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old." (15) "And he said, Call her. And when he had called her, she stood in the door." (16) "And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thy handmaid." (17) "And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life." (20) "And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died." (22) "And she called unto her husband, and said, send me, I pray thee, one of the young men and one of the asses, that I may run to the man of God, and come again." (24) "Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee." (25) "So she went and came unto the man of God to

Mount Carmel. And it came to pass when the man of God saw her afar off, that he said to Gehazi, his servant, Behold, yonder is that Shunammite." (26) "Run now, I pray thee, to meet her, and say unto her, It is well with thee? It is well with thy husband? It is well with the child? And she answered, it is well." (28) "Then she said, did I desire a son of my Lord? Did I not say, do not deceive me?" (29) "Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way. If thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of the child." (30) "And the mother of the child said, as the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her." (31) "And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore, he went again to meet him, and told him, saying, The child is not awaked." (32) "And when Elisha was come into the house, behold, the child was dead, and laid upon the bed." (33) "He went in, therefore, and shut the door upon them twain, and prayed unto the Lord." (34) "And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm." (35) "Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes." (36) "And he called Gehazi, and said, call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son." (37) "Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out." How is that for a miracle, Mr. Christian?

According to the following verse much hunger prevailed among his people, in at least certain districts, ruled over by these Christian vultures. (vi. 25) "And there was a great famine in Samaria; and behold they besieged it, until an ass's head was sold



for four score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." (26) "And as the King of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king." (29) "So we boiled my son and did eat him; and I said unto her on the next day, give thy son, that we may eat him; and she hath hid her son." Does that famine and cannibalism suit your taste all right, Mr. bible reader?

When you have read these verses I refer you to the answer of the Hindoo king to the Christian, which I copy in this volume; (ix. 6) "And he arose and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel." (7) "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel." (8) "For the whole house of Ahab shall perish: and I will cut off from Ahab him that . . . . against the wall, and him that is shut up and left in Israel." (10) "And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door and fled." (22) "And it came to pass, when Joram saw Jehu, that he said, Is it peace Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (24) "And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot." (30) "And when Jehu was come to Jezreel, Jezebel heard of it and she painted her face, and tired her head, and looked out at a window." (31) "And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his masters?" (32) "And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs." (33) "And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot." (34) "And when

he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter." (35) "And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands." (36) "Wherefore they came again and told him. And he said, This is the word of the lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel." (37) "And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." (x. 11) So Jehu slew all that remains of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining." (14) "And he said, Take them alive, and they took them alive, and slew them at the pit of the shearinghouse, even two and forty men; neither left he any of them." (17) "And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah." (30) "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel."

This last verse being good proof of the justification of the actions of the rulers of the children of Israel in the slaughter of mankind, and general all-around barbarous conduct to them by the Lord.

To properly connect the Lord with the murder and slaughter of kings he disliked, as well as other people, the following verses certify: (xv. 5) "And the Lord smote the king so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land."

To show that but little improvement has been made in the prayer of the Christian, since the early days of Christian appearance on earth, I copy herewith a sample: (xix. 15) "And Heze-

kiah prayed before the Lord and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." (16) "Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God." (17) "Of a truth, Lord, the King of Assyria have destroyed the nations and their lands." (18) "And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them." (19) "Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only." The following is the Lord's answer: (xix. 21) "This is the word that the Lord hath spoken concerning him: The virgin, the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee." (22) "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel." (23) "By the messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon and will cut down the tall cedar trees thereof, and the choice fir-trees thereof; and I will enter into the lodgings of his borders, and into the forest of his Carmel." (24) "I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged-places." (25) "Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps." (26) "Therefore their inhabitants were of small power, they were dismayed and confounded, they were as the grass of the field and as the green herb, as the grass of the house-tops, and as corn blasted before it be grown up." (27) "But I know thy abode and thy going out, and thy coming in, and thy rage against me." (28) "Because



thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

The following king seems to have been no exception to the rule, though he started out in early life; nor was the Lord any kinder to the people under him than the former king: (xxi. 1) "Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah." (12) "Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle." (13) "And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." (14) "And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; (15) "Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day." (16) "Moreover, Manasseh shed innocent blood very much till he had filled Jerusalem from one end to another; besides his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord." Nor did his son make a better record: (xxi. 21) "And he walked in all the way that his father walked in, and served the idols that his father served, and worshiped them." (22) "And he forsook the Lord God of his fathers, and walked not in the way of the Lord." (23) "And the servants of Amon conspired against him, and slew the king in his own house." (24) "And the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead."

The following verses will indicate a change in the administration, and though under the control of this bible God they murdered the other fellows: (xxiii. 5) "And he put down the idol-

atrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; they also that burned incense unto Baal, to the sun and to the moon, and to the planets, and to all the host of heaven." (7) "And he brake down the houses of the Sodomites that were by the house of the Lord, where the women wove hangings for the grove." (11) "And he took away the horses that the kings of Judah had given to the son, at the entering in of the house of the Lord, by the chamber of the house of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of sun with fire." (14) "And he brake in pieces the images and cut down the groves, and filled their places with the bones of men." (15) "Moreover, the altar that was at Bethel and the high places which Jereboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove." (16) "And as Josiah turned himself he spied the sepulchers that were in the mount, and sent and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words." (17) "Then he said, What title is that that I see? And the man of the ditty told him, it is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel." (18) "And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." (19) "And all the houses also of the high places that were in the cities of Samaria which the king of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel." (20) "And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem." (21) "And the king commanded all the people, saying, Keep the passover unto the Lord your God,

as it is written in the book of this covenant.” (22) “Surely there was not holden such a passover from the days of the judges that judge Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.” (23) “But in the eighteenth year of King Josiah, wherein this passover was holden to the Lord in Jerusalem.” (24) “Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.” (25) “And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.” (26) “Notwithstanding, the Lord turned not from the fierceness of his great wrath wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.” (27) “And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there,” indicating as it appears in the wind-up of the children of Israel a general wiping out by the Lord of his children and the destruction of his city.



## I. CHRONICLES.

Chapter xi. 1. "Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh." David being an established king makes a general tie up among the elders of Israel and prepares for business: (xi. 3) "Therefore came all the elders of Israel to the king of Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel." (xiii. 7) "And they carried the ark of God in a new cart out of the house of Abinadab; and Uzza and Ahio drave the cart." (xiii. 8) "And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." (xiii. 9) "And when they came into the threshing floor of Chideon, Uzza put forth his hand to hold the ark; and there he died before God." (xiii. 12) "And David was afraid of God that day, saying, how shall I bring the ark of God home to me?" (xiii. 13) "So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite." (xiv. 2) "And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel." (xiv. 3) "And David took more wives at Jerusalem: and David begat more sons and daughters." This last verse indicates David's understanding as to the rights, privileges, and requirements of a king or ruler that would be acceptable to this bible God.

However it seems that he and God went right along in their battle with full confidence in each other, conferring together as to the best and most successful mode of slaughtering of human beings. (xiv. 14) "Therefore David again inquired of God; and God

said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees." (xiv. 15) "And it shall be when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle; for God is gone forth before thee, to smite the host of the Philistines." Now this was hard on the mulberry tree, yet as only that kind of a tree could give the proper sound, it had to be used.

It seems that David's servants at times were ill-treated by reason of being his servants, as is here recorded: (xix. 4) "Wherefore Hanun took David's servants, and shaved them and cut of their garments in the midst hard by their buttocks, and sent them away."

The following verse indicates the position assumed by David on delivering an important address to his people; also the fool idea that he had in his head of building on this earth a footstool for the bible Jehovah: (xxviii. 2) "Then David the king stood up upon his feet, and said, Hear me, my brethren and my people: As for me I had in my heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building."

## II. CRONICLES.

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Chapter i. 1. "And Solomon, the son of David, was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." (i. 2) "Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers." (ii. 10) "And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." Solomon was now preparing for the building of his great temple, and before going to work, provisions were made for his servants as to the commissary departments, and in the allotment of provisions for their sustenance he allows them twenty thousand baths of wine;" to which I call the attention of not only the prohibitionists, but the temperance man, and ask them how they can approve of the bible or why they seek through it to establish the cause of prohibition?

To show what position must be assumed by the suppliant in offering of prayers to God, provided they wish them answered, the following clearly indicates: (vi. 34) "If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name." (vi. 35) "Then hear thou from the heavens their prayer and their supplication, and maintain their cause;" indicating that unless they pray toward the city, that the Lord would not recognize them, nor would their prayers avail anything.

Therefore, it is by him recommended that all people who pray to this bible God and ask at his hand the mythical support, assist-



ance, and subsistence, such being his only support, that they be careful in their position assumed, for unless properly stationed your prayers avail nothing; it is love's labor lost, and your voices are idle vaporings wafted to an imaginary God.

The following bit of history should not be omitted, as I desire to treat all bible characters as nearly equal as possible: (xi. 21) "And Rehoboam loved Maachah, the daughter of Absalom, above all his wives and his concubines; (for he took eighteen wives, and three score concubines; and begat twenty and eight sons, and three score daughters.)" And yet with all this family, the writer of this bible assumes that he dealt wisely with all his people: (xi. 23) "And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, and to every fenced city; and he gave them victual in abundance. And he desired many wives."

Here again we find another character that was hard to outdo: (xiii. 21) "And Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters." And all these actions of the rulers of the children of Israel were carried on with the sanction of the Lord and the approval of bible worshipers.

We find this to be a sample of this generous God's orders: (xv. 13) "That whosoever would not seek the Lord God of Israel should be put to death whether small or great, whether man or woman." (xvi. 9) "For the eyes of the Lord ran to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars." And after the Lord had thus done, the following indicates partially the results: (xvii. 10) "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat."

The following proposition submitted to the Lord and by him accepted again indicates his treachery to human kind: (xiii. 20) "Then there came out a spirit, and stood before the Lord, and

said, I will entice him. And the Lord said unto him? Where-with?" (xiii. 21) "And he said I will go out and be a lying spirit in the mouth of all his prophets. And the Lord, said, Thou shalt entice him, and thou shalt also prevail: go out and do even so." (xiii. 22) "Now therefore behold the Lord has put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee."

The following verses are submitted as additional evidence of the warlike and destructive spirit of the Lord and his aiders: (xx. 13) "And all Judah stood before the Lord, with their little ones, their wives, and their children." (xx. 14) "Then upon Jahaziel the son of Zachariah, the son of Benaiah, the son of Jeil, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the Lord in the midst of the congregation." (xx. 15) "And he said, Hearken ye, all Judah, and Jehoshaphat, thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." (xx. 17) "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them, for the Lord will be with you." (xx. 21) "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness as they went out before the army, and to say; Praise the Lord, for his mercy endureth forever." (xx. 22) "And when they began to sing and to praise, the Lord sent ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." (xx. 24) "And when Judah came toward the watch-tower in the wilderness they looked into the multitude, and behold, they were dead bodies fallen to the earth, and none escaped." (xx. 25) "And when Jehoshaphat and his people came to take away the spoil of them, they found them in abundance both riches with the dead bodies, and precious jewels which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much."

Also as to their conduct generally toward their people the following is true evidence: (xxi. 5) "Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem." (xxi. 11) "Moreover he had made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto." (xxi. 12) "And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou has not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah," (xxi. 13) "But has walked in the way of the kings of Israel, and has made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also has slain thy brethren of thy father's house, which were better than thyself." (xxi. 14) "Behold with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods." (xxi. 15) "And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day." (xxi. 16) "Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians." (xxi. 18) "And after all this the Lord smote him in his bowels with an incurable disease." (xxi. 19) "And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers." And in another king, Ahaziah, we find a similar record: (xxii. 8) "And it came to pass that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them." (xxii. 10) "But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah." (xxii. 11) "But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain and put him and his nurse in a bed chamber.

So Jehoshabeath, the daughter of King Jehoram, the wife of



Jehoiada, the priest, (for she was the sister of Ahaziah), hid him from Athaliah, so that she slew him not." Also with Jehoiada and Joash we find as follows: (xxiv. 2) "And Joash did that which was right in the sight of the Lord all the days of Jehoiada, the priest." (xxiv. 3) "And Jehoiada took for him two wives; and he begat sons and daughters." (xxiv. 20) "And the spirit of God came upon Zechariah, the son of Jehoiada, the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord he hath also forsaken thee." (xxiv. 21) "And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord." (xxiv. 22) "Thus Joash, the king, remembered not the kindness which Jehoiada's father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require it." (xxiv. 25) "And when they were departed from him (for they left him in great diseases), his own servants conspired against him for the blood of the sons of Jehoiada, the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchers of the kings."

Nor was Amaziah any different; however, he did that which was right in the sight of the Lord (xxv. 2) "And he did that which was right in the sight of the Lord, but not with a perfect heart." (xxv. 3) "Now, it came to pass when the kingdom was established to him, that he slew his servants that had killed the king, his father." (xxv. 12) "And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock that they were all broken in pieces."

Ahaz did not get well. Also (xviii. 3) "Moreover, he burnt incense in the valley of the son of Hinnon, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." (xviii. 7) "And Zichri, a mighty man of Ephraim, slew Maaseiah, the king's son, and Azrikam, the governor of the house, and Elkanah, that was

next to the king.” (xviii. 8) “And the children of Israel carried away captive of their brethren, two hundred thousand women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.” And just so might the history of many other Christian rulers of the bible be quoted from, commented on, and exposed.

## E Z R A .

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I copy the first two verses of this book to show how the designing kings, priests, and rulers, of the Christian and bible-believing people, under the sanction and by the authority of this bible God, imposed on the ignorant and credulous people, and compose that class of human beings that allow others to see for them, hear for them, think for them, fix a belief for them, prescribe laws and rules for their government, together with a rigid and set groove directing their habits, manners, appetites, and enjoyments. (i. 1) "Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, (i. 2) "Thus sayeth Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah." Showing a mere proclamation, that has the appearance of emanation from this bible God, to be what the Christian rulers rely upon, to govern their dear benighted flock. But when you have properly educated your people, no such rule will work, or be accepted, approved, and tolerated by the masses.

After reading the following verses do you find any trouble in justifying the actions of Christians (the catholics more particularly) in objecting to the marriage of their members to those of other or infidel faith; for as you here learn the bible teaches that by so doing they have polluted the priesthood and are therefore put out: (ii. 61) "And of the children of the priests: the children of Habanah, the children of Koz, the children of Barzillai, which took a wife of the daughter of Barazillai the Gileadite, and



was called after their name.” (ii. 62) “These sought their register among those that were reckoned by genealogy, but they were not found; therefore they were as polluted, put from the priesthood.”

And when these select and only chosen people of God were all collected from among the balance of mankind, the following verse will portray the gratification and good hopes that pervaded the priesthood. (vi. 20) “For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethern the priests, and for themselves.” (vi. 21) “And the children which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Isreal, did eat.” (vi. 22) “And kept the feast of unleavened bread seven days with joy, for the Lord had made him joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands of the work in the house of God, the God of Israel.” And other disapproval of the intermarriages of the people, of the bible of God, with any other race is here manifest. (ix. 2) “For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.” (ix. 3) “And when I heard this thing I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.” And the manner of disposing of those that had already so intermarried, and the inhuman mode adopted, these quotations will fully tell. (x. 3) “Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my Lord and of those that tremble, at the commandment of our God; and let it be done according to the law.” (x. 17) “And they made an end with all the men that had taken strange wives by the first day of the first month.” (x. 18) “Among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah and

Eliezer and Jarib and Gedaliah.” (x. 19) “And they gave their hands that they would put away their wives; and being guilty they offered a ram of the flock for their trespass.” (x. 44) “All these had taken strange wives: and some of them had wives by whom they had children.” Then don’t blame your priest, preacher, and Christian neighbor, for interfering in the private affairs of your family, or the marriage of yourself or relations, but educate the people to disapprove of such conduct, interference, meddling, and directing, on the part of these self constituted saints, by disbelieving the bible and its inhuman teachings.

## NEHEMIAH.

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Had the council that passed on the writings of different ancient authors, that had submitted rules, regulations, and precepts for the governing of the body, mind, appetites, habits, modes and kinds of wars, religious ceremonies, etc., etc., for the human race, ever surmised and thought that a grand, freethinking, educated, and intelligent race of people would ever exist, as does to-day, they would never have put this book in with the villainous aggregation that constitutes the bible, for it refers more particularly to the building of that great city of Jerusalem, and the temple that King Solomon had builded and furnished in such elaborate style, and dedicated with such grand ceremony and pomp, in the which the bible God acquiesced and was made glad, for it was as he had ordered (according to the bible), and was just to his fancy, and was glad that he had ordered as was builded; and inasmuch as it was just to his taste, and had been constructed at his command and for his people, and he being such an all powerful God, on the defensive as well as aggressive in case of war, he needed such a place for his ordained priests and commissioned army officers, that the destruction of this great and grandly builded city and temple would make him appear not only as an ingrate but a traitor to his people, and not a protector of property or the work of man either with his muscle or brain. Therefore they should never have told the people that such a place had been built, or else not have acknowledged the destruction thereof, or have denied the supreme power of such an ungrateful God. But it was not done, and the city and temple were made a wreck which laid for ages a deserted ruin. Repairs were begun in this wise: (iii. 1) "Then Eliashib the high priest rose up with his brethren the



priests, and they builded the sheep-gate; they sanctified it and set up the doors of it; even into the tower of Meah, they sanctified it, unto the tower of Hananeel."

Just why the "sheep gate" was the first thing built is unexplained, but surmise would say that the priest was lover of mutton, and the priest (and preacher too) are great feeders and are generally looking out for something good to eat.

They proceed with the building, though to an outsider they are doing a poor job, as is evident from the following: (iv. 3) "Now Tobiah that Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down a stone wall." Which remark seemed quite distasteful to them when we consider their appeal to God, and the disposition these good Christian people want made of those that jest them: (iv. 4) "Hear, O our God; for we are despised and turn their reproach upon their own head, and give them for a prey in the land of captivity." (5) "And cover not their iniquity, and let not their sin be blotted out from before; for they have provoked thee to anger before the builders."

The great slaveholder of the human mind and body, General God, having distributed the children of Israel (his chosen and only people) around among other nations and people, and even one portion to other portions, constituting as it did one class of his people slaveholders and the other class slaves, elicited from his people the following expressions: (v. 1.) "And there was a great cry of the people and of their wives against their brethren the Jews." (2) "For they were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat and live." (3) "Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth." (4) "They were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards." (5) "Yet now our flesh is as the flesh of our brethren, our children as their children: and (10) we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bon-

dage already: neither is it in our power to redeem them; for other men have our lands and vineyards." And the great old scientific rascal and high priest, Eliashib, elevates himself to the occasion, and with angelic dignity and God-like grace proclaims: (v. 6) "And I was very angry when I heard their cry and these words." And there being no other dignitary on earth worthy his councilships, and General God being absent and away from the city, he does thus: (v. 7) "Then I consulted with myself, and I rebuked the nobles and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them."

And the city and the wall was rebuilt, a roll call of the people of God was had, they found that about fifty thousand in round numbers answered, but there was a class of them that was rejected in this wise: (vii. 64) "They sought their register among those that were reckoned by genealogy, but it was not found: therefore they were polluted, put from the priesthood." Showing plainly that to be acceptable of God, the priests and the preachers, your genealogy must be O. K., your personal and poll-tax receipts must tally with the stub, or you are polluted and bid to go hence.

I here quote a few verses to show the feeling in the heart of a true Christian and lover of this vulgar book, and worshipers of this designing, villainous God of the bible, and also to show the license they consider that they have in meddling in the marriage and family affairs of others, to the breaking up of happy homes, the sowing of the seed of discontent, distrust, doubt, deviltry, desertion, and final separation of those once genial and content in the company of those they loved, revered, and cherished, whose union had been the result of the gravitating laws of mutual love, regard, and natural admiration: (xiii. 23) "In those days also saw I Jews that had married wives of Ashdod, Ammon, and of Moab." (xiii. 24) "And the children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people." (25) "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair and made them swear by God, saying,

Ye shall not give your daughters unto their sons, nor take your daughters unto their sons, or for yourselves." (27) "Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives." (28) "And one of the sons of Joiada, the son of Eliashib the high-priest, was son-in-law to Sanballat the Horonite. Therefore I chased him from me."

Therefore, dear reader, don't be surprised at any time to find one of these Christian vultures meddling in your affairs of the family, nor should you expect anything better from this worshiper of this bible God.



## ESTHER.

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To Queen Esther must be given credit of not only being a factor, but the principal agency through which the independence and freedom of her people, the Jews, were accomplished; but she must also be charged with having a heart of stone and veins of icicles, a thirst for human blood (as only bible Christians have), a desire to take human life. Her mind was a designing one, and her disposition was to retaliate, and her people being subdued and well scattered throughout the kingdom to which she became queen, gave her an opportunity to display these principals of Christian mercy, peace, arbitration, returning good for evil, etc., that have characterized every Christian ruler, from the organization of the bible God's people, and their murderous armies and generals down to the present time; for even to-day, show me a Christian ruler and nation and I will show you a great standing army and mighty navy; for it is in the wake of the bible that armies march and navies float.

Read the history of this world, read the bible, and then deny it if you dare; and to give the reader an idea of the pomp and glitter that was the portion of the kings and queens of even away back bible times, I quote in full chapters one and two; this will show you how an objectionable queen is disposed of, and another obtained at the pleasure of the king; also the county fair parade of virgins that are conducted to enable the king to obtain a view of the supply on hand, that he may not unjustly bestow the first prize ribbon; these chapters read thus: (i. 1) "Now, it came to pass in the days of Ahasuerus, (this is Ahasuerus, who reigned from India, even unto Ethiopia, over an hundred and seven and twenty provinces:) (2) "That in those days when the King Ahasuerus sat on the throne of his kingdom, which was in Shushan, the

palace.” (3) “In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him.” (4) “When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and four score days.” (5) “And when these days were expired, the king made a feast unto all the people that were present in Shushan, the palace, both unto great and small, seven days, in the court of the garden of the king’s palace.” (6) “Where were white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble; the beds were of gold and silver, upon a pavement of red, and blue, and white and black marble.” (7) “And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king. (8) “And the drinking was according to law; none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man’s pleasure.” (9) “Also, Vashti, the queen, made a royal feast for the women in the house which belonged to King Ahasuerus.” (10) “On the seventh day when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasucrus, the king,” (11) “To bring Vashti, the queen, before the king with the crown royal, to show the people and the princes her beauty; for she was fair to look on.” (12) “But the queen Vashti [being a modest woman, and not wishing to be leered upon and stared at by a horde of drunken and lecherous scoundrels], refused to come at the king’s commandment by his chamberlains; therefore, was the king very wroth, and his anger burned in him.” (13) “Then the king said to the wise men, which knew the times; (for so was the king’s manner toward all that knew law and judgment:” (14) “And the next unto him was Carshena, Shethar, Adamatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king’s face, and which sat first in the kingdom); (14) “What shall we do unto the Queen Vashti, accord-



ing to law, because she hath not performed the commandment of the King Ahasuerus by the chamberlains? (16) "And the Memucan answered before the king and the princes, Vashti, the queen, has not done wrong to the king only, but also to all the princes, and all the people that are in all the provinces of the King Ahasuerus." (17) "For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, the King Ahasuerus commanded the Queen Vashti to be brought in before him, but she came not." (18) "Likewise, shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deeds of the queen. Thus shall there arise too much contempt and wrath." (19) "If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and Medes, that it be not altered, that Vashti come no more before King Ahasuerus; and let the king give her royal estate unto another that is better than she." (20) "And when the king's decree, which he shall make shall be published throughout all his empire, (for it is great), all the wives shall give to their husbands honor, both to great and small." (21) "And the saying pleased the king and the princes; and the king did according to the word of Memucan." (22) "For he sent letters unto all the king's provinces, into every province, according to the writer thereof, and to every people after their language, that every man should bear rule in his own house; and that it should be published according to the language of every people." (ii. 1) After these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her," (2) "Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king." (3) "And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan, the palace, to the house of the women, unto the custody of Hege, the king's chamberlain, keeper of the women; and let their things for purification be given them." (4) "And let the maiden which pleaseth the king be queen instead of Vashti. And the thing



pleased the king; and he did so.” (5) “Now, in Shushan, the palace, there was a certain Jew, whose name was Mordecai, the son of Shimei, the son of Kish, a Benjaminite;” (6) “Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah, king of Judah, whom Nebuchadnezzar, the king of Babylon had carried away.” (7) “And he brought up Hadassah (that is Esther) his uncle’s daughter; for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother was dead, took for his own daughter.” (8) “So it came to pass when the king’s commandment and his decree was heard, and when many maidens were gathered together unto Shushan, the palace, to the custody of Hegai, that Esther was brought also unto the king’s house, to the custody of Hegai, keeper of the women.” (9) “And the maiden pleased him, and she obtained kindness of him; and he speedily gave her things of purification, with such things as belonged to her, and seven maidens which were meet to be given her, out of the king’s house; and he preferred her and her maids unto the best place of the house of the women.” (10) “Esther had not shewed her people, nor her kindred; for Mordecai had charged her that she should not shew it.” (11) “And Mordecai walked every day before the court of the women’s house, to know how Esther did and what should become of her.” (12) “Now, when every maid’s turn was come to go into King Ahasuerus, after that she had been twelve months, according to the manner of the women (for so were the days of their purifications accomplished, to wit: six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women;)” (13) “Then thus came every maiden unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king’s house.” (14) “In the evening she went, and on the morrow she returned into the second house of women, to the custody of Shaashgaz, the king’s chamberlain, which kept the concubines. She came in unto the king no more, except the king delighted in her, and that she were called by name.” (15) “Now, when the turn of Esther, the

daughter of Abihail, the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai, the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her." (16) "So Esther was taken unto King Ahasuerus, into his house royal, in the tenth month, which is the month Tebeth, in the seventh year of his reign." (17) "And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." (18) "Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king." (19) "And when the virgins were gathered together the second time, then Mordecai sat in the king's gate." (20) "Esther had not yet shown her kindred, nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him." (21) "In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the King Ahasuerus." (22) "And the thing was known to Mordecai, who told it unto Esther, the queen; and Esther certified the king thereof in Mordecai's name." (23) "And when inquisition was made of the matter, it was found out; therefore, they were both hanged on a tree; and it was written in the book of the Chronicles before the king."

We also find in (iii. 1) "After these things did King Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seal above all the princes that were with him." (2) "And all the king's servants that were in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence." (iii. 3) "Then the king's servants which were in the king's gate, said unto Mordecai, Why trangresseth thou the king's commandment?" (5) "And when Haman saw that



Mordecai bowed not, nor did him reverence, then was Haman full of wrath." Now this brazen irreverence on the part of Mordecai toward Haman made the latter very wroth, and so provoked was his royal highness that he obtained from the king an order of decree granting him a license to proceed to exterminate the race of Jews then in the kingdom, and which he proposed to execute. He also built a scaffold on which to hang Mordecai, but the queen hearing of all this, arranged a banquet for the two dignitaries, King and Haman, at which she opened up, as it were, on Mr. Haman, and being successful in enlisting the favor and official sympathy of the king, she succeeded in obtaining a reversal of the decree, and in the place of the hanging of Mordecai, it was Haman, and in place of the killing of the Jews of the country round about, it was the other fellows. (vii. 5) "Then the king Ahasuerus answered and said unto Esther the queen, Who is he and where is he, that durst presume in his heart to do so?" (6) "And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen." (7) "And the king arising from his banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king." (8) "Then the king returned out of the palace garden into the palace of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face." (9) "And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon." (10) "So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified." (viii. 3) "And Esther spake yet again before the king, and fell down at his feet and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews." (viii. 5) "And said if it pleased



the king, and if I have found favor in his sight, and the thing seems right before the king, and I be pleasing in his eyes let it be written to reverse the letters devised by Haman the son of Hammedetha the Agagite, which he wrote to destroy the Jews, which are in all the king's provinces:" (viii. 6) "For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction that shall come unto all my kindred? (viii. 7) Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hands upon the Jews." (viii. 8) "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring for the writing which is written in the king's name and sealed with the king's ring may no man reverse." (viii. 15) "And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of linen and purple: and the city of Shushan rejoiced and was glad: (viii. 16) "The Jews had light, and joy, and gladness, and honor. (viii. 17) "And in every province and every city, withersoever the king's commandments and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them." (ix. 5) "Thus the Jews smote all their enemies with the stroke of the sword, and slaughter and destruction, and did what they would unto those that hated them." (ix. 6) "And in Shushan the palace the Jews slew and destroyed five hundred men." (ix. 10) "The ten sons of Haman the son of Hammedetha, the enemy of the Jews, slew them; but on the spoil laid they not their hand." (ix. 13) "Then said Esther, If it please the king let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows." (ix. 15) "For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hands." (ix. 17) "On the thirteenth day of the month Adar;

and on the fourteenth day of the same, rested they, and made it a day of feasting and of gladness.”

Now I do not approve of the murderous design of Haman against the Jews, but I cannot see in the actions and doings of Queen Esther any better, if as good and kind a disposition as did Haman have, for she not only had Haman hung where he intended to hang Mordecai, but she insisted on and obtained a decree for the hanging of his ten sons, thereby multiplying her sins over his by eleven; and as to the slaughter of the populace under her orders or wishes, it is shown that Haman could not have done a more complete job of it than did she. Then when will war, murder, and pillage stop? I will tell you! It will be when every person is well educated and a disbelief in the bible rules and governs the people of this earth; when state is secure from the control of the church, pope, priest, preacher, and the bible religion; but not until then, for any person that has absolute faith in, and worships the bible God, will be for *war, wine, and whoredom!*

## J O B.

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The book of Job is one of the most impractical novels ever written by man, much less inspired by God. The proposition therein contained being too impractical for the serious consideration of man, and were it not for the unreasonableness of the story, purporting to show as it does the ungratefulness of this bible God to mankind, it would not be worthy of consideration. To show where the plot was laid, and the financial, social, and physical conduct of the principal character in this book of fiction, I quote the following verses: (i. 1) "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." (2) "And there was born unto him seven sons and three daughters." (3) "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household, so that this man was the greatest of all the men of the east." (4) "And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and drink with them." (5) "And it was so, when the days of their feasting was gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually." (6) "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." (7) "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth and from walking down in it." (8) "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none



like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" (9) "Then Satan answered the Lord and said, Doth Job fear God for naught?" (10) "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and all substance is increased in the land." (11) "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." (12) "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." (13) "And there was a day when his sons and daughters were eating and drinking wine in their eldest brother's house:" (14) "And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them." (15) "And the Sabeans fell upon them, and took them away; yea they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee." (16) "While he was yet speaking, there came also another and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants and consumed them; and I only am escaped alone to tell thee." (17) "While he was yet speaking, there came also another, and said, The Chaldeans made out three bands and fell upon the camels and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee." (18) "While he was yet speaking there came also another, and said, thy sons and thy daughters were eating and drinking wine in their eldest brother's house:" (19) "And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead: and I only am escaped alone to tell thee." (20) "Then Job rose and rent his mantle, and shaved his head, and, fell down upon the ground, and worshiped." (21) "And said, Naked came I out of my mother's womb, and naked shall I return thither: The Lord gave and the Lord hath taken away; blessed be the name of the Lord." These verses besides disclosing the fact that Job has been a frugal man and upright in every way,

that he feared God. No complaint as to morals, neighborly and friendly relationship or associations is filed against Job, but on the contrary he is represented by the inspired writer of this book to be a perfect man; constituting in Job as they would a character better than any other man that has yet lived on this earth, barring, possibly, according to inspired writers, that one prominent character called Jesus Christ.

No complaint is made against the sons and daughters of Job, in any manner whatever, but on the contrary it would appear that they were a happy, genial, social family of people.

Nevertheless we find that this kind-hearted bible God has caused, ordered, and decreed the death of all the children of Job; together with all his chattels of every kind and description, and, too, without cause or provocation. That being done, he places the destiny of Job's enjoyment, happiness, and mirthful disposition in the hands of the devil, knowing at the same time what the devil will do with him, and that trouble, pain, agony, and unpleasant hours, days, and weeks will be the portion of Job; which clearly discloses in this bible God a disposition to unmercifully punish the most peaceful human being that has ever lived, and to murder people without cause or provocation; and all for the sake of placing in the hands of priests and preachers a mythical example of pretended fealty to God; while the facts are that there never was a perfect man nor one that was entirely upright: nor has the God that created man ever imposed upon Job the hardships as here recorded; nor did the God that gave to man children, murder, or order or decree the murder of the seven sons and three daughters of any man; nor did the God that created the beast of the field order the slaughter of seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred she-asses. Readers, just stop and consider what a mound of flesh such a slaughter would build, and then ask yourselves, and alone answer the question. Did the God of living matter do anything of this kind? The answer must be, No. Nor did the Creator of man and beast place in the hands of this tyrant agent of the bible God, the Devil, the power to torture and destroy the



destiny of any one single family that has ever been born in or inhabited this earth. Never!

Another matter I wish to call your attention to is that Christians ask and claim that they desire people to be good, perfect, upright, and have in their hearts the love of this bible God, and yet picture to us this description of the total annihilation of all the children and property of such men, and claim that it has been done in obedience to the decree of this same loving God that asks us to be reconciled to such a manner of treatment. Oh consistency, thou art not in them!

Then further proceed in this novel attempt to show impossible fidelity to a mortal man and this mythical God under all these embarrassing and painful conditions for Satan says: (ii. 5) "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." To which the Lord makes the following answer: (6) "And the Lord said unto Satan, Behold, he is in thine hand; but save his life."

Now while it evidently has been the intention of the writer of this book to show in God a character of great worth, honor, and love, yet he has allowed Satan to show him up in a very different light as the quotation herein cited certainly demonstrated; for while Satan is a character that imposes the punishment and prescribes the torture, yet he places the entire responsibility therefor on God; nor does he do a single act of torture, commit a single murder, or do any destruction, impose a pang or pain without first obtaining not only the sanction but consent and permission of God.

The next verse indicates the prescription for Job: (ii. 7) "So went Satan forth from the presence of the Lord, and smote Job with so sore boils from the sole of his feet unto his crown." And the following verse shows how impressively unpleasant it was to him: (ii. 8) "And he took him a potsherd to scrape himself withal; and he sat down among the ashes." And the advice of Job's wife in the following verse would have been accepted by a real man, and only rejected by a mythical man, or the character of a murderer in a mythical book or novel; nor would a real man have



waited for any such advice, know as he would that his Creator had not imposed any such penalties upon him, as are recorded in this novel.

We now find one of Job's fool friends going to sympathize with him, and to show how particularly they were affected and the nature and manner of their contortions I submit the following verses: (ii. 12) "And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven." And while entirely improbable and unreasonable the following verse will inform you of the chances the visitors took in catching cold, contracting rheumatism, etc.: (ii. 13) "So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great."

After all the foregoing had happened, the following is what he says that Job said: (iii. 1) "After this opened Job his mouth, and cursed his day." (iii. 11) "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly." (iii. 12) "Why did the knees prevent me? or why the breasts that I should suck." And after Job in this, and many other ways had expressed himself, one of his friends thus addressed him: (iv. 1) "Then Eliphaz and Temanite answered and said" (ix. 2) "If we essay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking." And continuing in part he says as follows: (v. 8) "I would seek unto God, and unto God would I commit my cause." (v. 17) "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." (v. 19) "He shall deliver thee in six troubles: yea, in seven their shall no evil touch thee." (v. 20) "In famine he shall redeem thee from death, and in war from the power of the sword." (v. 22) "At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth." And to show Job's utter disgust for their advices and the little faith he imposed in God will be clearly portrayed as follows: (vi. 1) "But Job answered and said." (vi.

5) "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?" (vi. 12) "Is my strength the strength of stones? or is my flesh of brass?" (vi. 25) "How forcible are right words! But what doth your arguing reprove?" (vi. 28) "Now therefore be content; look upon me; for it is evident unto you if I lie." And to further show his condition he cited them in the following words to his unpleasant surrounding: (vii. 5) "My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome." (vii. 6) "My days are swifter than a weaver's shuttle, and are spent without hope." And as indicating Job's idea of the grave, and to show that he has no faith in a future life, the following is submitted: (vii. 9) "As a cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." Indicating plainly that he has no belief in hell.

The following verses clearly illustrate the extent to which this heavenly God of the bible will carry his oppressions with man: (vii. 12) "Am I a sea, or a whale, that thou settest a watch over me?" (13) "When I say, my bed shall comfort me, my couch shall ease my complaint." (14) "Then thou scarest me with dreams, and terrifiest me through visions." And in such extremity Job asks the following question, indicating as it does that he considers the impositions of God upon man as being unlimited and not yet spent: (19) "How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?"

Another friend, Bildad, submits to Job a few questions as follows: (viii. 11) "Can the rush grow up without mire? Can the flag grow without water?" (13) "So are the paths of all that forget God; and the hypocrite's hope shall perish." (14) "Whose hope shall be cut off, and whose trust shall be a spider's web?" (17) "His roots are wrapped about the heap and seeth the place of stones." To which Job makes the following replies: (ix. 2) "I know it is so of a truth: but how should man be just with God?" (13) "If God will not withdraw his anger, the proud helpers do stoop under him." (14) "How much less shall I answer him, and chose out my words to reason with him." (17) "For he breaketh me with a tempest, and multiplieth my

wounds without cause." (18) "He will not suffer me to take my breath, but filleth me with bitterness." (21) "Though I were perfect yet would I not know my soul: I would despise my life." (22) "This is one thing, therefore I said it, He destroyeth the perfect and the wicked." (23) "The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not where and who is he?" (30) "If I wash myself with snow water, and make my hands never so clean," (31) "Yet shall thou plunge me in the ditch, and mine own clothes shall abhor me." (34) "Let him take his rod away from me and let not his fear terrify me." (35) "Then would I speak, and not fear him; but it is not so with me." Which shows that Job understands the character of this bible God to be a most accomplished, mean, unreasonable, despicable, and impressive God imaginable; and while to no purpose yet Job appeals to God: (x. 3) "It is good unto thee that thou shouldst oppress, that thou shouldst despise the work of thine hands, and shine upon the counsel of the wicked." (4) "Hast thou eyes of flesh? or seeth thou as man seeth?" (10) "Has thou not poured me out as milk, and curdled me like cheese?" (14) "If I sin, then thou markest me, and thou wilt not acquit me from my iniquity." (15) "If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction." (19) "I should have been as though I had not have been; I should have been carried from the womb to the grave." After which another friend, one Zophar, makes a few suggestions to Job in which he attempts to appear wise, and to which Job makes the following pert reply: (xii. 2) "No doubt but ye are the people and wisdom shall die with you." (3) "But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these?" (6) "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly." (7) "But ask now the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee."

And to further show a cruelty of God appertaining to Job—



two of the principal characters in this novel—I submit the following: (xii. 20) “He removeth away the speech of the trusty, and taketh away the understanding of the aged.” (23) “He increaseth the nations and destroyeth them; he enlargeth the nations and straiteneth them again.” (24) “He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.” (25) “They grope in the dark without light, and he maketh them to stagger like a drunken man.” (xiii. 12) “Your remembrances are like unto ashes, your bodies to bodies of clay.” (14) “Wherefore do I take my teeth, and put my life in my hand?” (26) “For thou writest bitter things against me, and makest me to possess the iniquities of my youth.” (27) “Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.” (xiv. 6) “Turn from him that he may rest, till he shall accomplish as an hireling his day.” (10) “But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?” (11) “As the waters fail from the sea, and the flood decayeth and drieth up,” (12) “So the man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep.” (17) “My transgression is sealed up in a bag, and thou sewest up my iniquity.” (xvi. 11) “God hath delivered me to the ungodly, and turned me over in to the hands of the wicked.” (12) “For I was at ease but he hath broken me asunder; he hath also taken me by the neck and shaken me to pieces, and set me up for his mark.” (13) “His archers compass me round about, he cleaveth my reins asunder, and doth not spare.” (14) “He breaketh me with breach upon breach; he runneth upon me like a giant.” (15) “I have sewed sackcloth upon my skin and defiled my horn in the dust.” (17) “Not for any injustice in my hands: also my prayer is pure.” (21) “O that one might plead for a man with God, as a man pleadeth for his neighbor.” (xix. 7) “Behold, I cry out of wrong, but I am not heard; I cry aloud, but there is no judgment.” (8) “He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. (9) “He

hath stripped me of my glory and taken the crown from my head." (10) "He hath destroyed me on every side, and I am gone: and my hope hath he removed like a tree." (11) "He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies." (13) "He hath put my brethren far from me, and mine acquaintance are verily estranged from me." (20) "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth." (21) "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." (22) "Why do ye persecute me as God and are not satisfied with my flesh?" After which some of his friends taunt him in this manner: (xx. 7) "Yet he shall perish forever like his own dung: they which have seen him shall say, Where is he?" (14) "Yet his meat in his bowels is turned, it is the gall of asps within him." (15) "He hath swallowed down riches and he shall vomit them up again: God shall cast them out of his belly." (16) "He shall suck the poison of asps: the viper's tongue shall slay him." (20) "Surely he shall not feel quietness in his belly, he shall not save of that which he deaired." (23) "When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating." (24) "He shall flee from the iron weapon, and the bow of steel shall smite him through." (25) "It is drawn and cometh out of his body; yea, the glittering sword cometh out of his gall: terrors are upon him." (28) "The increase of his house shall depart, and his goods shall flow away in the day of his wrath." (29) "This is the portion of a wicked man from God, and the heritage appointed unto him by God." Replying to which Job thus indicates the ungratefulness of this bible God: (xxi. 7) "Wherefore do the wicked live, become old, yea, and mighty in power?" (9) "Their houses are safe from fear, neither is the rod of God upon them." (10) "Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf." (11) "They sendeth forth their little ones like a flock and their children dance." (12) "They take the timbrel and harp, and rejoice at the sound of the organ." (15) "What



is the Almighty that we should serve him? and what profit should we have, if we pray unto him?" (17) "How often is the candle of the wicked put out? and how oft cometh their destruction upon them? God disturbeth sorrow in his anger." (19) "God layeth up his iniquity for his children; he rewardeth him, and he shall know it." (20) "His eyes shall see his destruction and he shall drink of the wrath of the Almighty." (24) "His breast are full of milk and his bones are moistened with marrow." (25) "And another dieth in the bitterness of his soul, and never eateth with pleasure." (26) "They shall lie down alike in the dust, and the worms shall cover them." The argument is then taken up by his prophet Eliphaz, who tells Job in this manner: (xxii. 2) "Can a man be profitable unto God, as he that is wise may be profitable unto himself." (3) "Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect?" (4) "Will he reprove thee for fear of thee? Will he enter with thee into judgment?" (5) "Is not thy wickedness great? and thy iniquities infinite?" (6) "For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing." (7) "Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry." (9) "Thou hast sent widows away empty, and the arms of the fathers have been broken." (11) "Or darkness, that thou canst not see; and abundance of waters cover thee." (12) "Is not God in the height of heaven? and behold the height of the stars, how high they are." (14) "The clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven." (22) "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." (23) "If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles." (24) "Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks." (25) "Yes, the Almighty shall be thy defense, and thou shalt have plenty of silver." (26) "For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God."



In answer to which Job has the following remark to make, pertaining to this God that has thus imposed upon him: (xxiii. 2) "Even to-day is my complaint bitter; my stroke is heavier than my groaning." (xxiii. 3) "Oh, that I knew where I might find him, that I might come even to his seat!" (xxiii. 4) "I would order my cause before him, and fill my mouth with arguments." (xxiii. 13) "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." (15) "Therefore, am I troubled at his presence; when I consider I am afraid of him;" and continuing, speaks as follows of their people: (xxiv. 1) "Why, seeing times are not hidden from the Almighty, do they that know him not see his days?" (3) "They drive away the ass of the fatherless; they take the widow's ox for a pledge." (5) "Behold, as wild asses in the desert go they forth to their work; rising betimes for a prey; the wilderness yieldeth food for them and for their children." (7) "They cause the naked to lodge without clothing, that they have no covering in the cold." (9) "They pluck the fatherless from the breast, and take a pledge of the poor." (10) "They cause him to go naked without clothing, and they take away the sheaf from the hungry." (14) "The murderer rising with the light killeth the poor and needy, and in the night is as a thief." (15) "The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face." (20) "The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree." (21) "He evil-entreateth the barren that beareth not; and doeth not good to the widow." The following questions: (xxv. 4) "How then can man be justified with God? or how can he be clean that is born of a woman?" being put to Job, he makes this answer: (xxvi. 6) "Hell is naked before him, and destruction hath no covering." (xxvii. 13) "This is the portion of a wicked man with God, and the heritage of oppressor which they shall receive of the Almighty." (14) "If his children be multiplied, it is for the sword, and his offspring shall not be satisfied with bread." (15) "Those that remain of him shall be buried in death; and his widows shall not

weep." (16) "Though he heap up silver as the dust, and prepare raiment as the clay;" (17) "He may prepare it, but the just shall put it on, and the innocent shall divide the silver." (19) "The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not." (23) "Men shall clap their hands at him, and shall hiss him out of his place." (xxviii. 9) "He putteth forth his hand upon the rock; he overturneth the mountains by the roots." (20) "Whence then cometh wisdom? and where is the place of understanding?" (21) "Seeing it is hid from the eyes of all living, and kept close for the fowls of the air." (22) "Destruction and death say, We have heard the fame thereof with our ears." (23) "God understandeth the way thereof, and he knoweth the place thereof." (24) "For he looketh to the ends of the earth, and seeth under the whole heaven;" (25) "To make the weight for the winds; and he weigheth the waters by measure." (27) "Then did he see it, and declare it; he prepared it, yea, and searched it out." (xxix. 2) "Oh, that I were as in months past, as in the days when God preserved me;" (5) "When the Almighty was yet with me, when my children were about me." (6) "When I washed my steps with butter, and the rock poured me out rivers of oil." (8) "The young men saw me, and hid themselves; and the aged arose and stood up." (9) "The princes refrained talking, and laid their hands on their mouth." (10) "The nobles held their peace, and their tongue cleaved to the roof of their mouth." (17) "And I break the jaws of the wicked, and plucked the spoil out of his teeth." (19) "My root was spread out by the waters, and the dew lay all night upon my branch." (22) "After my words they spake not again; and my speech dropped from them." (24) "If I laughed on them, they believed it not; and the light of my countenance they cast not down."

Job then has the following to say of the manner of their people and his own condition: (xxx. 1) "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." (7) "Among the bushes they brayed; under the nettles they were gathered

together.” (8) “They were children of fools, yea, children of base men; they were viler than the earth.” (9) “And now am I their song, yea, I am their by-word.” (10) “They abhor me; they flee far from me, and spare not to spit in my face.” (19) “He hath cast me out into the mire, and I am become like dust and ashes.” (20) “I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not.” (23) “For I know that thou wilt bring me to death, and to the house appointed for all living.” (26) “When I looked for good then evil come unto me; and when I waited for light there came darkness.” (27) “My bowels boiled, and rested not; the days of affliction prevented me.” (30) “My skin is black upon me, and my bones are burned with heat.” (xxxi. 1) “I made a covenant with mine eyes; why then should I think upon a maid?” (9) “If mine heart have been deceived by a woman, or if I have laid wait at my neighbor’s door,” (10) “Thou let my wife grind unto another, and let others bow down upon her.” (11) “For this is an heinous crime; yea, it is an iniquity to be punished by the judges.” (13) “If I did despise the cause of my man-servant or of my maid-servant, when they contended with me,” (14) “What then shall I do when God riseth up? and when he visiteth, what shall I answer him?” (15) “Did not he that made me in the womb make him? and did not one fashion us in the womb?” (16) “If I had withheld the poor from their desire, or have caused the eyes of the widow to fail,” (40) “Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.”

And so continues indefinitely the impractical, unreasonable, and improbable incidents, and inquiries and answers, which shows (if anything) that this Christian God is the most cruel God that any heathen or guerilla ever had, ever made, ever worshiped, or ever taught to his children.



## PSALMS.

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The book of Psalms written, as it purports to have been, by David the great Divine, willing servant and confederate of the Christian God, will indicate even more truly that the others the disposition, actions, prayers, edicts, and decrees of the true genuine Christian and their God as exemplified in this cruel and barbarous work called the bible, and thus does he begin: (ii. 1) “Why do the heathen rage, and the people imagine a vain thing? (3) “Let us break their bands asunder, and cast away their cords from us.” And to show the true manner of God the following truly indicates:” (ii. 4) “He that sitteth in the heavens shall laugh; the Lord shall have them in derision.” (5) “Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” And as to what God will do with the heathen, David records: (ii. 8) “Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for their possession.” (9) “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.

The following verse shows plainly the nerve of David if nothing else than of his mouth: (iii. 6) “I will not be afraid of ten thousands of people, that have set themselves against me round about.” And continuing he remarks: (iv. 4) “Stand in awe and sin not; commune with your own heart upon your bed, and be still. Selah.” (v. 5) “The foolish shall not stand in thy sight; thou hatest all workers of iniquity.” (v. 6) “Thou shalt destroy them that cease leasing; the Lord will abhor the bloody and deceitful man.” (9) “For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue.” (v. 10) “Destroy thou them, O God; let them fall by their own counsels;

cast them out in the multitude by their transgressions; for they have rebelled against thee." Thus showing the disposition of David, toward what the Christians term a heathen.

Having now told God what to do with the heathen, this coward and knave makes application to God in this manner: (vi. 1) "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure." (2) "Have mercy upon me, O Lord, for I am weak; O Lord heal me; for my bones are vexed." (4) "Return, O Lord, deliver my soul; O save me for thy mercies' sake." (5) "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (6) "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears." (10) "Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly."

And in speaking further with God pertaining to his enemies and the heathen he has this to say: (vii. 2) "Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver," (6) "Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded." (11) "God judgeth the righteous, and God is angry with the wicked every day." (12) "If he turn not, he will whet his sword; he hath bent his bow and made it ready." (13) "He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors." (14) "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood." (ix. 3) "When mine enemies are turned back, they shall fall and perish at thy presence." (5) "Thou has rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever." (17) "The wicked shall be turned into hell, and all the nations that forget God." (20) "Put them in fear, O Lord, that the nations may know themselves to be but men. Selah." (x. 15) "Break thou the arm of the wicked and the evil man: seek out his wickedness until thou find none." (16) "The Lord is king for ever and ever; the heathen are perished out of his land." And as indication of

the tortures possible for God to impose upon human beings, these two verses assist to indicate: (xi. 5) "The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth." (6) "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

David has the following encouraging remark to make concerning his own future: (xvi. 10) "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." But for those that he has a dislike he asks God to dispose of as he indicates: (xvii. 13) "Arise O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword." (15) "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

However, he again feels somewhat impressed and thus appeals to God: (xviii. 4) "The sorrows of death compassed me, and the floods of ungodly men made me afraid." (5) "The sorrows of hell compassed me about; the snares of death prevented me." And after having called on God to protect him, the following effect was had: (7) "Then the earth shook and trembled; the foundations of the hills moved and were shaken, because he was wroth." (8) "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it." (11) "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."

And to show that this God is no better than those that made him, and that he acts no better, but always as bad, the following truly indicates: (xviii. 25) "With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;" (26) "With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward." (27) "For thou wilt save the afflicted people; but wilt bring down high looks." And David thus speaks of him as the teacher: (34) "He teacheth my hands to war, so that a bow of steel is broken by mine arms." Which shows God to be not only a warrior, but a teacher of its art.



And as indicating the success that God had in his training of David these verses furnish ample proof: (xviii. 38) "I have wounded them that they were not able to rise; they are fallen under my feet." (39) "For thou has girded me with strength unto the battle: thou has subdued under me those that rose up against me." (40) "Thou hast also given me the necks of mine enemies; that I might destroy them that hate me." (41) "They cried, but there was none to save them; even unto the Lord, but he answered them not." (42) "Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets." (47) "It is God that avengeth me, and subdueth the people under me." (xx. 8) "They are brought down and fallen, but we are risen and stand upright." (xxi. 10) "Their fruit shalt thou destroy from the earth, and their seed from among the children of men."

We now come to consider confessions made by David pertaining to himself, that certainly assist to indicate his true character, and the contempt with which he was held by not only people that were allowed to think for themselves but all the animals: (xxii. 6) "But I am a worm, and no man; a reproach of men, and despised of the people." (xxii. 7) "All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying," (9) "But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts." (10) "I was cast upon thee from the womb; thou art my God from my mother's belly." (12) "Many bulls have compassed me: strong bulls of Bashan have beset me round." (14) "I am poured out like water, and all my bones are out of joint; my heart is like wax: it is melted in the midst of my bowels." (16) "For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet." (17) "I may tell all my bones: they look and stare upon me." After which confession he thus appeals to God: (20) "Deliver my soul from thy sword, my darling from the power of the dog."

For David tells the truth in the two verses following: (xxiii. 1)

“The Lord is my shepherd, I shall not want.” (2) “He maketh me to lie down in green pastures, he leadeth me beside the still waters.” If that be so what is the necessity of his numerous prayers, appeals and supplications to God for his aid and assistance? (xxv. 7) “Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness’ sake, O Lord.” (xxvi. 9) “Gather not my soul with sinners, nor my life with bloody men.” (10) “But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.” (10) “In whose hands is mischief, and their right hand is full of bribes.” Indicating that David well understood his sins and, though great, insisted on being cared for in a different and better manner than that class of people he termed sinners, and again he says.

To show the hypocrisy of David I quote: (xxxi. 6) “I have hated them that regard lying vanities: but I trust in the Lord,” and even though he has thus trusted in the Lord, and was the chosen of God.

The following quotation will indicate his reputation among his neighbors: (xxxi. 11) “I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance: they that did see me without fled from me.” (12) “I am forgotten as a dead man out of mind: I am like a broken vessel.” And still he appeals to God to (16) “Make thy face shine upon thy servant; save me for thy mercies’ sake.” (17) “Let me not be ashamed, O Lord, for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave.” (18) “Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.” To prove that it is impossible in the bible religion or Christian creed to escape affliction and punishment by any class of beings, whether they be righteous or whether they be wicked, the following saying of David’s, the mouth-piece of God, surely testifies, for he says: (xxxiv. 19) “Many are the afflictions of the righteous; but the Lord delivereth him out of them all,” making their life anything

but agreeable and pleasant, and as for the wicked the following disposition is made by this kind-hearted bible God: (21) "Evil shall slay the wicked; and they that have the righteous shall be desolate."

The following in the manner of David's supplication to God when he feels that he needs assistance; (xxxv. 1) "Plead my cause, O Lord, with them that strive with me: fight against them that fight against me." (5) "Let them be as chaff before the wind; and let the angel of the Lord chase them;" (6) "Let their way be dark and slippery: and let the angel of the Lord persecute them." (7) "For without cause have they hid me their net in a pit, which without cause they have digged for my soul." (8) "Let destruction come upon him at unawares; and let his net that he hath hid catch himself; into that very destruction let him fall." In answer of which the Lord asks David to enjoy as per the following: (xxxv. 9) "And my soul shall be joyful in the Lord; it shall rejoice in his salvation." And after this they do not agree with David in his sentiment or conduct, and this is his prayer: (36) "Let them be ashamed and brought to confusion together that rejoice at mine hurt; let them be clothed with shame and dishonor that magnify themselves against me."

And to indicate that David understood the power in him vested he thus addresses himself to the boys: (xxxvii. 1) "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." (2) "For they shall soon be cut down like the grass, and wither as the green herb." That you may understand and learn that God and David were just as bad in schemes and practice to destroy and murder mankind, and those of a disbelief from that, I here submit you David's statement: (xxxvii. 12) "The wicked plotteth against the just, and gnasheth upon him with his teeth." (13) "The Lord shall laugh at him: for he seeth that his day is coming." (14) "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation." (15) "Their sword shall enter into their own heart: and their



bows shall be broken." (17) "For the arms of the wicked shall be broken: but the Lord upholdeth the righteous." (20) "But the wicked shall perish, and the enemies of the Lord shall be as fat of lambs: they shall consume; into smoke shall they consume away." (32) "The wicked watcheth the righteous, and seeketh to slay him." (38) "But the transgressors shall be destroyed together: the end of the wicked shall be cut off."

And the following quotation discloses the fact of the corrupt condition of David physically; however, that does not deter him from pleading with God for a requite of his rebukes and wrath, all of which the following indicates: (xxxviii. 1) "O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure" (2) "For thine arrows stick fast in me, and thy hand presseth me sore." (3) "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin." (5) "My wounds stink, and are corrupt because of my foolishness." (7) "For my loins are filled with a loathesome disease: and there is no soundness in my flesh." (11) "My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off." And yet he says: (xxxix. 8) "Deliver me from all my transgressions; make me not the reproach of the foolish."

As a further indication of God's tampering disposition with the affairs of man and people, I submit the following: (xliv. 2) "How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out." (3) "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them." (5) "Through thee will we push down our enemies: through thy name will we tread them under that rise up against us." (11) "Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen." (12) "Thou sellest thy people for nought, and doest not increase thy wealth by their price." (14) "Thou makest us a byword among the heathen, a shaking of the head among the people." (22)

“Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.” (xlv. 5) “Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee.”

The following quotation will truly indicate David’s familiarity with the women of his kingdom; (xlv. 13) “The King’s daughter is all glorious within: and her clothing is of wrought gold.” (14) “She shall be brought unto the King in raiment of needle-work; the virgins her companions that follow her shall be brought unto thee.” (15) “With gladness and rejoicing shall they be brought: they shall enter into the king’s palace.”

David further records the actions of this bible God in the following manner: (xlvii. 1) “O clap you hands, all ye people; shout unto God with the voice of triumph.” (2) “For the Lord Most High is terrible; he is a great king over all the earth.” (3) “He shall subdue the people under us, and the nations under our feet.” (4) “He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.” (5) “God is gone up with a shout, the Lord with the sound of a trumpet.” (xlviii. 6) “Fear took hold upon them there, and pain, as of a woman in travail.” (l. 3) “Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.”

David it would seem now has become disgusted with himself and his actions as the following saying indicates, not forgetting, however, the interference of God in his behalf by wrecking vengeance on those he chose to harbor and had a liking for; for he says: (liii. 5) “There were they in great fear, where no fear was: for God had scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.” (lv. 5) “Fearlessness and trembling are come upon me, and horror hath overwhelmed me.” (6) “And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.” (7) “Lo, then would I wander far off, and remain in the wilderness. Selah.” (9) “Destroy, O Lord, and divide

their tongues; for I have seen violence and strife in the city."

(15) "Let death seize upon them, and let them go down quick into hell; for the wickedness is in their dwellings, and among them." (16) "As for me, I will call upon God; and the Lord shall save me."

(21) "The words of his mouth were smother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." For the wicked David thus speaks and as a punishment thus does he pray: (lviii. 3)

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." (4) "Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear."

(5) "Which will not hearken to the voice of charmers, charming never so wisely." (6) "Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Lord."

And for the heathen thus does he supplicate: (59) "Behold, they belch out with their mouth; swords are in their lips; for who, say they, doth hear?" (13) "Consume them in wrath; consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. Selah."

(14) "And at evening let them return; and let them make a noise like a dog, and go round about the city." (15) "Let them wander up and down for meat, and grudge if they be not satisfied." (lxii. 3)

"How long will ye imagine mischief against a man? Ye shall be slain, all of you; as a bowing wall shall ye be, and as a tottering fence." And to show David's consideration as to the worth of man, the following certainly indicates: (9) "Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity."

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And from the following we infer that David feels certain of the security of his own soul, and of the intention of God to help protect it." (lxiii. 9) "But those that seek my soul to destroy it, shall go into the lower parts of the earth." (10) "They shall fall by the sword; they shall be a portion for foxes." (lxiv. 7)

"But God shall shoot at them with an arrow; suddenly they shall be wounded." This last verse also showing God's ability to handle a bow and arrow.

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David's disposition towards a class he terms wicked people is manifest by the following: (lxviii. 12) "Kings of armies did flee apace, and she that tarried at home divided the spoil." (21) "But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." (23) "That thy foot may be dipped in the blood of thine enemies, and the tongues of thy dogs in the same."

David again speaking of his own condition has this to say: (lxix. 1) "Save me, O God, for the waters are come in unto my soul." (3) "I am weary of my crying, my throat is dried, mine eyes fail while I wait for my God." (8) "I am become a stranger unto my brethren, and an alien unto my mother's children." (12) "They that sit in the gate speak against me, but I was the song of the drunkards." (21) "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

And the following shows the disposition he wishes to make of those that opposed him: (lxix. 23) "Let thine eyes be darkened that they see not, and make their loins continually to shake." (24) "Pour out thy indignation upon them, and let thy wrathful anger take hold of them." (25) "Let their habitation be desolate, and let none dwell in their tents." (27) "Add iniquity unto their iniquity, and let them not come into thy righteousness." (28) "Let them be blotted out of the book of the living, and not be written with the righteous." While as to himself this is his supplication: (lxix. 29) "But I am poor and sorrowful; let thy salvation, O God, set me up on high." More of the interference of God is here shown as follows: (lxxi. 6) "By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels; my praise shall be continually of thee." (lxxiv. 14) "Thou breakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness." (lxxvii. 8) "Is his mercy clean gone forever? Doth his promise fail forever more?" (9) "Hath God forgotten to be gracious? Hath he in anger shut up his

tender mercies? Selah.” (17) “The clouds poured out water; the skies sent out a sound; thine arrows also went abroad.” (18) “The voice of thy thunder was in the heaven, the lightnings lightened the world, the earth trembled and shook.” (lxxviii. 21) “Therefore the Lord heard this and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel.” (25) “Man did eat angels’ food; he sent them meat to the full.” (27) “He rained flesh upon them also as dust, and feathered fowls like as the sands of the sea.” (31) “The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.” (35) “And they remembered that God was their rock, and the high God their redeemer.” (34) “When he slew them, then they sought him, and they returned and inquired early after God.” (44) “And they turned their rivers into blood, and their floods, that they could not drink.” (45) “He sent divers sorts of flies among them which devoured them, and frogs which destroyed them.” (46) “He gave also their increase unto the caterpillar, and their labor unto the locust.” (47) “He destroyed their vines with hail, and their sycamore trees with frost.” (48) “He gave up their cattle also to the hail, and their flocks to hot thunder bolts.” (49) “He cast upon them the fierceness of his anger, wrath, and indignation, and trouble by sending evil angels among them.” (51) “And smote all the first-born in Egypt, the chief of their strength in the tabernacle of Ham.” (55) “He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.” (59) “When God heard this he was wroth, and greatly abhorred Israel.” (62) “He give his people over also unto the sword, and was wroth with his inheritance.” (63) “The fire consumed their young men, and their maidens were not given to marriage.” (64) “Their priests fell by the sword, and their widows made on lamentation.” (66) “And he smote his enemies in the hinder parts; he put them to a perpetual reproach.” (lxxix. 3) “Their blood have they shed like water round about Jerusalem, and

there was none to bury them.” (5) “How long, Lord? wilt thou be angry forever? shalt thy jealousy burn like fire?” (6) “Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.” (lxxx. 6) “Thou makest us a strife unto our neighbors, and our enemies laugh among themselves.” And while the foregoing only adds accumulated evidence in the manner of the bible God and his agents in the destruction of man and property, yet the half has never been told, for it continues in the following assertion: (lxxxii. 6) “I have said ye are gods, and all of you are children of the most high.” (7) “But ye shall die like men and fall like one of the princes.” (lxxxiii. 13) “O my God, make them like a wheel; as the stubble before the wind.” (14) “As the fire burneth a wood, and as the flame setteth the mountains on fire.” (15) “So persecute them with thy tempest, and make them afraid with thy storm.” (16) “Fill their faces with shame, that they may seek thy name, O Lord.” (17) “Let them be confounded and troubled forever; yea, let them be put to shame and perish.”

However, poor David is again troubled as to the future of his own soul, as the following indicates: (lxxxvi. 2) “Preserve thy soul; for I am holy; O thou, my God, save thy servant that trusteth in thee.” And again does he speak of what this bible God has done: (lxxxix. 10) “Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thine strong arm.” (xc. 7) “For we are consumed by thine anger, and by thy wrath are we troubled.” (9) “For all our days are passed away in thy wrath; we spend our years, as a tale that is told.” (11) “Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.” (xci. 7) “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.” (8) “Only with thine eyes shalt thou behold and see the reward of the wicked.” (13) “Thou shalt tread upon the lion and the adder, and the young lion and the dragon shalt thou trample under foot.”



In this verse does David again speak of this bible God: (xcvii. 2) "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." (3) "A fire goeth before him, and burneth up his enemies round about." (ci. 8) "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord." And of his own condition he has this to say: (cii. 3) "For my days are consumed like smoke, and my bones are burned as an hearth." (4) "My heart is smitten and withered like grass, so that I forget to eat my bread." (5) "By reason of the voice of my groaning my bones cleave to my skin." (6) "I am like a pelican of the wilderness, I am like an owl of the desert," (9) "For I have eaten ashes like bread, and mingled my drink with weeping." (10) "Because of thine indignation and thy wrath, for thou hast lifted me up and cast me down."

As to God's power to make what he desires as an illustrative of God's manufacturing material, David speaks thus: (civ. 4) "Who maketh his angels spirits, his ministers a flaming fire." (15) "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." (21) "The young lions roar after their prey, and seek their meat from God." And as God's disposition toward that which he has made, David says: (civ. 29) "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust." (32) "He looketh on the earth and it trembleth, he toucheth the hills and they smoke." (35) "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." (cv. 16) "Moreover he called for a famine upon the land; he brake the whole staff of bread." (24) "And he increased his people greatly, and made them stronger than their enemies." (25) "He turned their hearts to hurt his people, to deal subtilly with his servants." (28) "He sent darkness, and made it dark; and they rebelled not against his word." (29)

“He turned their waters into blood, and slew their fish.” (30)  
 “Their land brought forth frogs in abundance, in the chambers of their kings.” (31) “He spake, and there came divers sorts of flies and lice in all their coasts.” (32) “He gave them hail for rain, and flaming fire in their land.” (33) “He smote their vines also and their fig trees; and brake the trees of their coasts.” (34) “He spake, and the locusts came, and caterpillars, and that without number.” (35) “And did eat up all the herbs in their land, and devoured the fruit of their ground.” (36) “He smote also all the first born in their land, the chief of all their strength.” (38) “Egypt was glad when they departed, for the fear of them fell upon them.”

Having now disposed of the Egyptians to the satisfaction of God, and the Christian idea of human destruction, and divine retribution, David recites the cruelties that this same bible God imposed on his chosen people, the children of Israel, and the disposition he had created in them. (cvi. 34) “They did not destroy the nations, concerning whom the Lord commanded them.” (35) “But were mingled among the heathen, and learned their works.” (37) “Yea, they sacrificed their sons and their daughters unto devils.” (38) “And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.” (39) “Thus were they defiled with their own works, and went a whoring with their own inventions.” (cvii. 4) “They wandered in the wilderness in a solitary way; they found no city to dwell in.” (5) “Hungry and thirsty, their soul fainted in them.” (26) “They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.” (27) “They reel to and fro and stagger like a drunken man, and are at their wit’s end.” (33) “He turneth rivers into a wilderness, and the water springs into dry ground.” (34) “A fruitful land into barrenness, for the wickedness of them that dwell therein.” (39) “Again, they are minished and brought low through oppression affliction, and sorrow.” (40) “He poureth contempt upon

princes, and causeth them to wander in the wilderness, where there is no way."

David now again turns his attention to his own condition, and intercedes with God in his own behalf, in the beginning of which he says: (cviii. 1) "O God, my heart is fixed; I will sing and give praise even with my glory." And then proceeds to supplicate in this wise: (6) "That thy beloved may be delivered: save with thy right hand and answer me." (12) "Give us help from trouble; for vain is the help of man."

David then expresses confidence in God to do scientific work for him, and in the following manner does he pray and beseech his God and Lord to deal with mankind: (cix. 1) "Hold not thy peace, O God of my praise;" (2) "For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with lying tongue." (3) "They compassed me about also with words of hatred; and fought against me without a cause." (4) "For my love they are my adversaries; but I give myself unto prayer." (5) "And they have rewarded me evil for good, and hatred for my love." (6) "Set thou a wicked man over him, and let Satan stand at his right hand." (7) "When he shall be judged, let him be condemned; and let his prayer become sin." (8) "Let his days be few, and let another take his office." (9) "Let his children be fatherless and his wife a widow." (10) "Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places." (11) "Let the extortioner catch all that he hath; and let the stranger spoil his labor." (12) "Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children." (13) "Let his posterity be cut off; and in the generation following let their name be blotted out." (14) "Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out." (15) "Let them be before the Lord continually, that he may cut off the memory of them from the earth." (20) "Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul."



To show his appreciation to the answer of this prayer, David says that he will praise the Lord as follows: (cix. 29) "Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle." (30) "I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude."

And further speaking, seemingly, too, with authority, David says the Lord will do as follows: (cx. 6) "He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries." (cxiii. 7) "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill." (9) "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."

David thus speaks to God of the heathen: (cxxxv. 15) "The idols of the heathen are silver and gold, the work of men's hand." (16) "They have mouths but they speak not; eyes have they but they see not." (17) "They have ears but they hear not; neither is there any breath in their mouths." And I appeal to reasoning man to know if such gods, harmless and peaceable as they are, are not preferable to this God of the bible who has conducted wars without number, committed murders beyond computation, sent pestilence that covered the earth, and water that drowned it, supported and approved of the actions and doings of murderers, kings, priests, and preachers, the Mormon and the libertine. Speaking of what happened as David's idea is thus expressed: (cxxxvii. 8) "O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us." (9) "Happy shall he be that taketh and dasheth thy little ones against the stones."

Speaking confidentially of God, David says: (cxxxix. 17) "How precious also are thy thoughts unto me, O God how great is the sum of them." (18) "If I should count them, they are more in number than the sand: when I awake I am still with thee." (19) "Surely thou wilt slay the wicked, O God: depart from me, therefore, ye bloody men." (21) "Do not I hate them, O Lord, that

hate thee? and am not I grieved with those that raise up against thee?" (22) "I hate them with perfect hatred: I count them mine enemies." (cxl. 3) "They have sharpened their tongues like a serpent; adder's poison is under their lips. Selah." (9) "As for the head of those that compass me about, let the mischief of their own lips cover them." (10) "Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again." (cxli. 10) "Let the wicked fall into their own nets, whilst that I withal escape." (cxliii. 9) "Deliver me, O Lord, from mine enemies: I flee unto thee to hide me." (12) "And of thy mercy cut off mine enemies, and destroy all them that afflict my soul; for I am thy servant." (cxliv. 4) "Man is like to vanity: his days are as a shadow that passeth away." (5) "Bow thy heavens, O Lord, and come down; touch the mountains and they shall smoke." (6) "Cast forth lightning, and scatter them; shoot out thine arrows, and destroy them."

At last David appeals to his people, the children of Israel, God's select and only recognized people of this earth, and pertaining to their manner towards God, and the reason therefor he says: (cxlix. 1) "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints." (2) "Let Israel rejoice in him that made him: let the children of Zion be joyful in their king." (5) "Let the saints be joyful in glory; let them sing aloud upon their beds." (6) "Let the high praises of God be in their mouth, and a two-edged sword in their hand;" (7) "To execute vengeance upon the heathen, and punishments upon the people." (8) "To bind their kings with chains, and their nobles with fetters of iron." Verses six, seven, and eight are certainly deserving special mention, truly indicating as they do the truth of the disposition and manner, conduct, judgments, and decrees of this bible God and his agents.

## PROVERBS.

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This book of the holy and inspired work of God is claimed to be the personal writings of that great character of the bible, Mormon, murderer, and libertine called Solomon, and after upbraiding his people for not keeping his counsels, he says: (i. 25) "But ye have set at nought all my counsels, and would none of my reproof." (26) "I also will laugh at your calamity; I will mock when your fear cometh;" (27) "When your feet cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you," (28) "Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me;" (31) "Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (32) "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Which shows plainly his disposition to mock and scorn as well as his people."

The following verses are self explanatory; (iii. 7) "Be not wise in thine own eyes: fear the Lord and depart from evil." (8) "It shall be health to thy navel, and marrow to thy bones."

The following verses show in Solomon a disposition to give advice, but the advice being so contrary to his own actions certainly indicate that they were given for selfish reasons, fearing perhaps, competition in his field of Mormon work: (v. 3) "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil." (4) "But her end is bitter as wormwood, sharp as a two edged sword." (5) "Her feet go down to death; her steps take hold on hell." (8) "Remove thy way far from her, and come not nigh the door of her house," (9) "Lest thou give thine honor unto others, and the years unto the cruel:"



(11) "And thou mourn at the last when thy flesh and thy body are consumed." (18) "Let thy fountain be blessed: and rejoice with the wife of thy youth." (19) "Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love." (20) "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" While the following verse he says represents the sentiment of God: (xvi. 17) "A proud look, a lying tongue, and hands that shed innocent blood;" which were entirely contrary to the truth, as God told more lies and has caused the shedding of more human blood than all the men yet born.

And after revelling in the smiling presence of his thousand wives and concubines, he commands: (vi. 24) "To keep thee from the evil woman, from the flattery of the tongue of a strange woman." (25) "Lust not after her beauty in thine heart; neither let her take thee with her eyelids." (26) "For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life." (29) "So he that goeth in to his neighbor's wife, whosoever toucheth her, shall not be innocent." (32) "But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul." I cite the following case as a reason why man should shun woman: (vii. 6) "For at the window of my house I looked through my casement," (7) "And beheld among the simple ones, I discerned among the youths, a young man void of understanding," (8) "Passing through the street near her corner; and he went the way to her house." (9) "In the twilight, in the evening, in the black and dark night," (10) "And behold, there met him a woman with the attire of an harlot, and subtle of heart." (11) "She is loud and stubborn; her feet abide not in her house;" (13) "So she caught him and kissed him, and with an impudent face said unto him." And to further show what she was talking about, he further gives the inducements of the woman: (14) "I have peace-offerings with me; this day have I

paid my vows." (15) "Therefore came I forth to meet thee, diligently to seek thy face and I have found thee." (16) "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt." (17) "I have perfumed my bed with myrrh, aloes, and cinnamon." (18) "Come, let us take our fill of love until the morning, let us solace ourselves with loves." (19) "For the good man is not at home, he has gone a long journey." (20) "He hath taken a bag of money with him and will come at the day appointed." And still continuing to urge the proceedings, finds that the following takes place: "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks." Whereupon he again says hearken and, (25) "Let not thine heart decline to her ways; go not astray in her paths." (26) "For she hath cast down many wounded: yea, many strong men have been slain by her." (27) "Her house is the way to hell, going down to the chambers of death."

To further show his familiarity with the habits of women, I submit you the following verses: (ix. 13) "A foolish woman is clamorous; she is simple, and knoweth nothing." (14) "For she sitteth at the door of her house, on a seat in the high places of the city." (15) "To call passengers who go right on their pathways."

Solomon's idea of a simple and a prudent man is good: (xiv. 15) "The simple believeth every word: but the prudent man looketh well to his going."

And ask the Christian of to-day if that verse does not explain and propel their actions pertaining to the bible religion, and ask that for their own benefit to look well into their going, believing, etc., and not take for granted everything they read in the bible, or hear their preachers and priests discourse to them.

As an intimation of where hell is, I give you Solomon's words: (xv. 11) "Hell and destruction are before the Lord: \* \* \*".

And as to the disposition of proud people the following indicates: (xv. 25) "The Lord will destroy the house of the proud:

but he will establish the border of the widow." And as to the difference in distance that the Lord is from different classes of people: (xv. 29) "The Lord is far from the wicked, but he heareth the prayer of the righteous."

The following verse (xvi. 27) "An ungodly man diggeth up evil: and in his lips there is a burning fire." I ask Christians to explain and inform, even as to who is responsible for the evil in that man, and for the existence of such fire? If not God, Then who? For the Devil, the graduate of God, has no control or responsibility of the people except those pressed upon him by this bible God. So also who is accountable for the conditions mentioned in the following accounts of persons: (xvii. 19) "He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction." (21) "He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy." (25) "A foolish son is a grief to his father, and bitterness to her that bare him." (26) "Also to punish the just is not good, nor to strike princes for equity."

The kind of diet that Solomon intended for his fellow man, is hard to ascertain; however, I give you his bill of fare: (xviii. 20) "A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled." And in the following verse, (xviii. 22) "Who so findeth a wife, findeth a good thing, and obtaineth favor of the Lord," is a sentiment expressed, that I am unable to reconcile with Solomon's conduct, save on the ground that if one be a good thing, a thousand wives will be that many times better.

Whether Solomon speaks from experience or as a physician, I am unable to ascertain. However the following is spoken with all the positiveness of knowledge: (xx. 30) "The blueness of a wound cleanseth away evil: so do stripes the inward part of the belly."

And in the following verse Solomon speaks rather discouragingly of different kinds of women, while perhaps no woman in the world would accept it as applicable to her: (xxi. 19) "It is bet-



to dwell in the wilderness than with a contentious and angry woman." (xxii. 14) "The mouth of a strange woman is a deep pit: he that is abhorred of the Lord shall fall therein." (xxv. 24) "It is better to dwell in the corner of the house-top, than with a brawling woman and in a wide house."

The man of appetite makes the following suggestion, leading a person to believe that he believes a person should do as the coward and the insane does, and commit suicide: (xxiii. 2) "And put a knife to thy throat, if thou be a man given to appetite." And in the following verse he gives advice as to the governing of children in this wise: (xxiii. 13) "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die," (14) "Thou shalt beat him with the rod, and shall deliver his soul from hell." While his actions and God's laws have sent from the mouth of hell the agonizing cries of more children of illegitimate birth than any other two men than have ever done business on this earth, and no child yet born was better by the use of the rod; nor is hell so hot, or its torture so strong, but what the children would prefer it to the chastisement recommended by Solomon, and adopted by bible believers.

Having no inclination towards himself, he delivers to man the following address: (xxiii. 27) "For a whore is a deep ditch; and a strange woman is a narrow pit." (33) "Thine eyes shall behold strange women, and thine heart shall utter perverse things."

The following text serves as a part of the groundwork, for the reason of the disposition in bible Christians and a kind God to kill, murder, and slaughter those which were found to differ in opinion and habits from them; as the following verse clearly stands as their pretext: (xxix. 1) "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." In this we find that bible believers have the right to destroy, and that without remedy, all persons that will not partake of their belief and heed their reproof.

The following verse, (xxix. 17) "Correct thy son and he shall

give thee rest; yea, he shall give delight unto the soul," is certainly correct, as during the time required for the healing of gashes caused by the lash, and bruises from the hand, rest quite often takes possession of the child, but when he is recovered, don't you find in that child a devil instead of docility, the result of Christian torture?

In (xxx. 4) "Who hath ascended into heaven, or descendeth? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?" Solomon as a question that can well be asked to-day, for who knows? who can tell? or who can presume or suggest? No one.

Solomon in the following verse offers some information, and being a man of experience as to women, I presume he knows whereof he speaks. I submit them for your consideration and perusal: (xxx. 15) "The horse-leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:" (16) "The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough." (17) "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (18) "There be three things which are too wonderful for me, yea, four which I know not:" (19) "The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of a sea; and the way of a man with a maid." (21) "For three things the earth is disquieted, and for four which it cannot bear:" (22) "For a servant when he reigneth; and a fool when he is filled with meat;" (23) "For an odious woman when she is married; and an hand-maid that is heir to her mistress."

And further yet he gives advice as to the conduct of man with woman: (xxxi. 3) "Give not thy strength unto woman, nor thy ways to that which destroyeth kings." And in verse 10: "Who can find a virtuous woman? for her price is far above rubies."

Solomon discloses the fact that he has no faith in the virtue of woman, and that her chastity is not to be found. And I here ask Christians to name any man that has yet lived, that has prostituted the virtue of as many women as has Solomon, or a man that has trailed in the dust of adultery the banner of chastity as has Solomon? You can't do it! And yet he is one of your Christian characters, and a relation of your Jesus Christ!



# ECCELESIASTES

OR THE PREACHER.

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The writings of this book impress me with the idea and constrains me to remark that the writer thereof manifested more independent thought, and free assertion of that thought, than any other of the authors, and in many cases does not take the same hopeful view of the after life as those preceding or succeeding him; however, I fear he was not of a mirthful disposition, which greatly lessens the effect of his argument in my estimation, for I am a firm believer in mirth, joy, pleasure, and happiness, and love those persons who laugh, smile, and joke.

But let us read what the preacher wrote: (ii. 2) "I said of laughter, It is mad; and of mirth, What doeth it?" The reading of this sounds to me like the emittings of a man laboring under the immediate effects of the dyspepsia, gout, or mumps, either of which tends to dry up those wellsprings of mirth and laughter, and release the author of much responsibility in his sayings. That same reason perhaps accounts for this utterance: (ii. 17) "For there is no more remembrance of the wise more than of the fool forever; seeing that which now is in the days to come shall all be forgotten, and how dieth the wise man? as the fool." Which leaves the wise man in just as bad a fix after death as the fool. This preacher then takes up the strain of time and discourses as follows: (iii. 1) "To everything there is a season, and a time to every purpose under the heaven: (iii. 2) "A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; (iii. 3) "A time to kill, and a time to heal; a time to break down, and a time to build

up;" (iii. 4) "A time to weep, and a time to laugh; a time to mourn, and a time to dance;" (iii. 5) "A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;" (iii. 6) "A time to get, and a time to lose; a time to keep, and a time to cast away; (iii. 7) "A time to rend, and a time to sew; a time to keep silence, and a time to speak;" (iii. 8) "A time to love and a time to hate; a time of war, and a time of peace." In which he admits that there is a time for everything, except existing in spirit and going to heaven after death, and to make it look more suspicious asks the question: (iii. 9) "What profit hath he that worketh in that wherein he laboreth?" After which he remarks: (iii. 19) "For that which befalleth the sons of man befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above the beast; for all is vanity." (iii. 20) "All go unto one place; are all of the dust, and all turn unto dust again." (iii. 21) "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

He then speaks hopeful of the condition of the dead in this language: (iv. 1) "So I returned and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power; but they had no comforter." (iv. 2) "Wherefore I praised the dead which are already dead more than the living which are yet alive." (iv. 3) "Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun." Not speaking from experience but mere guess I venture to say that his following saying is true, and here submit it for you to guess at: (vi. 3) "If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say that an untimely birth is better then he." While the next quotation indicates despondency with suicidal inclinations: (vii. 2) "It is

better to go to the house of mourning than to go to the house of feasting, for that is the end of all men; and the living will lay it to his heart." Nor does the following show him in condition of mind to attend a theater or place of amusement: (vii. 3) "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better, while the next verse indicates the active presence of some of his diseases: (vii. 8) "Better is the end of a thing than the beginning thereof and the patient in spirit than the proud in spirit." And that he had never seen a perfect man this statement surely indicates: (vii. 20) "For there is not a just man upon earth that doeth good and sinneth not."

Further investigation leads me to the belief that he had been disappointed in marriage, and is suspicious of women: (26) "And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her."

The following statement indicates that the preacher had gone out and got a clove, for he says: (viii. 15) "Then I commenced mirth, because a man hath no better thing under the sun than to eat, and to drink and be merry: for that shall abide with him of his labor the days of his life which God hath given him under the sun."

As an evidence that this preacher has but little hope beyond the grave and that his belief, leaving man at the door of death with no predictions as to what process he passes through afterward, I quote the following writings, purporting to be his and genuine, too; also of necessity inspired by the bible God: (ix. 2) "All things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth not; as is the good so is the sinner; and he that sweareth as he that feareth an oath." (3) "This is an evil among all things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live and



after that they go to the dead." (4) "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion." (5) "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." (6) "Also their love, and their hatred, and their envy is now perished; neither have they anymore a portion forever in anything that is done under the sun." (10) "Whatsoever thy hand findeth to do, do it with thy might; for there is no work or device or knowledge, nor wisdom in the grave whither thou goest."

As a comparison the following is a very poor one: (x. 1) "Dead flies carry the ointment of the apothecary to send forth a stinging flavor; so doth a little folly him that is in reputation for wisdom and honor." But his next statement indicates that he believed the human heart an adjustable organ: (x. 2) "A wise man's heart is at his right hand, but a fool's heart is at his left." And his belief as to the future of man is certainly a rational conclusion, for how can man tell? But read it: (x. 14) "A fool also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him?" And the following also shows consideration on his part: (xi. 5) "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all."

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## SONG OF SOLOMON.

A careful perusal of the history of this king as recorded in the sacred work of God and Christians constrains me to the belief that his sayings, of which this book makes note, is a true and correct reflex of his mind and character, and while we have no reason to either doubt or believe it, to be complete and represent all his base thoughts and adulterous inclinations, yet I will speak of it, though it be but a brief and abridged text to work on.

The first verse is a useless statement, as the following ones would quickly tell who the author was. However, for fear some Christian will question the sayings contained in this book as not having been the productions of the brain of some libertine, I quote it: (i. 1) "The song of songs, which is Solomon's." And speaking for the daughters of Zion, Mr. Solomon says: (i. 2) "Let him kiss me with the kisses of his mouth, for thy love is better than wine." And for a reason for their kindly feeling toward him this will indicate: (i. 3) "Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee." As to their conduct read: (i. 4) "Draw me, we will run after thee; the king hath brought me into his chambers; we will be glad and rejoice in thee; we will remember thy love more than wine; the upright love thee." And as to his complexion. (i. 5) "I am black, but comely, O ye daughters of Jerusalem; as the tents of Kedaras the curtains of Solomon." (i. 6) "Look not upon me because I am black, because the sun hath looked upon me; my mother's children were angry with me; they made me the keeper of the vineyards, but mine own vineyard have I not kept." And here reads one of his compliments: (i. 10) "Thy cheeks are comely with rows of jewels, thy neck with chains of gold." And thus reads other of his sayings: (i. 13) "A bundle of myrrh is my well-beloved

unto me; he shall lie all night betwixt my breasts." (i. 15) "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes." (i. 16) "Behold, thou art fair, my beloved, yea, pleasant; also our bed is green."

Nor does he stop there but says: (ii. 12) "The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land:" And again does he speak for the fair ones: (ii. 4) "He brought me to the banqueting house and his banner over me was love." (5) "Stay with me flagons, comfort me with apples for I am sick of love." (6) "His left hand is under my head, and his right hand doth embrace me." And then advises them thus: (7) "I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor wake my love till he pleases." And to speak for others says: (9) "My beloved is like a roe or a young hart; behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice." And wishing a change in location speaks in this wise: (10) "My beloved spake and said unto me, Rise up, my love, my fair one, and come away." Others of his writings speak in this language: (16) "My beloved is mine, and I am his; he feedeth among the lilies;" and (iii. 1) "By night on my bed I sought him who my soul loveth; I sought him but I found him not." But again does he admonish: (5) "I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor wake my love, till he please." This, too, does he, further say: (6) "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant." (7) "Behold, his bed which is Solomon's three score valiant men are about it, of the valiant of Israel; and then commands: (11) "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousal, and in the day of the gladness of his heart;" and then gives a description in these words: (iv. 1) "Behold, thou art fair my love; behold thou art



fair; thou hast doves' eyes within thy locks; thy hair is as a flock of goats, that appear from Mount Gilead." (2) "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bears twins and none is barren among them." (3) "Thy lips are like a thread of scarlet, and thy speech is comely; thy temples are like a piece of pomegranate within thy locks." (4) "Thy neck is like the tower of David builded for an armory, whereon there hangs a thousand bucklers, all shields of mighty men." (5) "Thy two breasts are like two young roes that are twins, which feed among the lilies." denoting as it does both experience and contact.

He then proclaims: (7) "Thou art all fair, my love, there is no spot in thee." But says that (9) "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." And also: (10) "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!" (11) "Thy lips, O my spouse, drop as the honey-comb; honey and milk are under thy tongue; and the smell of thy garments are like the smell of Lebanon."

He now locates himself and speaks of his doings, feelings, and condition: (v. 1) "I am come into my garden, my sister, my spouse; I have gathered my myrrh and my spice; I have eaten my honey-comb and my honey; I have drunk my wine with my milk; eat, O friends; drink, yea, drink abundantly, O beloved." (2) "I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night." (3) "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" And then he speaks of what this sister does and how the sister acts: (4) "My beloved put in his hand by the hole of the door, and my bowels were moven for him." In response to which feeling this sister further says: (5) "I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with

sweet-smelling myrrh, upon the handles of the lock." (6) "I opened to my beloved; but my beloved had withdrawn himself and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer."

But being unable to find him this sister further remarks, and then describes him as follows: (v. 8) "What is thy beloved more than another beloved, O thou fairest among women? What is the beloved more than another beloved, that thou dost so charge us?" (v. 9) "I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him I am sick of love." (v. 10) "My beloved is white and ruddy, the chiefest among ten thousand." (v. 11) "His head is as the most fine gold, his locks are bushy and black as a raven." (v. 12) "His eyes are as the eyes of doves by the river of waters, washed with milk, and fitly set." (v. 13) "His cheeks are as a bed of spice, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh." (v. 14) "His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires." (v. 15) "His legs are as pillars of marble set with sockets of fine gold, his countenance is as Lebanon, excellent as the cedars." (v. 16) "His mouth is most sweet, yea, altogether lovely. This is my beloved, this is my friend, O daughters of Jerusalem." And speaking as to where he had gone and what he was doing, gently remarks: (vi. 2) "My beloved has gone down into his garden, to the beds of spices, to feed in the garden and to gather lilies." (vi. 3) "I am my beloved, and my beloved is mine; he feedeth among the lilies." Following which Solomon further writes: (vi. 5) "Turn away thine eyes from me, for they have overcome me; my hair is as a flock of goats that appear from Gilead." (vi. 6) "My teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them." (vi. 7) "As a piece of pomegranate are thy temples within thy locks." (vi. 8) "There are three score queens, and four score concubines, and virgins without number." (vi. 9) "My dove, my undefiled is but one; she

is the only one of her mother, she is the choice of one of her that bear her. The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her." And wanting a change, as his writing would indicate, says: (vi. 11) "I went down in the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded." But in his songs he soon proceeded with his old familiar subject, and having described himself now proposes, and does, give a description of the prince's daughter in these words: (vii. 1) "How beautiful are thy feet with shoes, O prince's daughter; the joints of thy thighs are like jewels, the work of the hands of a cunning workman." (vii. 2) "Thy navel is like a round goblet, which wanteth not liquor; thy belly is like a heap of wheat set about with lilies." (vii. 3) "Thy two breasts are like two young roes that are twins." (vii. 4) "Thy neck is as a tower of ivory; thine eyes like the fish pools in Heshbon, by the gate of Bath-rabbin: thy nose is as the tower of Lebanon, which looketh towards Damascus." (vii. 5) "Thy head upon thee is like Carmel, and the hair of thy head like purple. The king is held in the galleries." And as a couple of side remarks continues with these words: (vii. 6) "How fair and pleasant art thou, O love, for delights." (vii. 7) "This thy stature is like to a palm tree, and thy breast a cluster of grapes."

And now that he had compared her stature to a palm tree, he tells what he will do to the tree: (vii. 8) "I said, I will go up to the palm tree; I will take hold of the boughs thereof; now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples." While as to the mouth and lips he has this to say: (9) "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak." He now puts in what seems to be a remark of hers which is: (10) "I am my beloved's and his desire is toward me;" and then makes the following proposition: (11) "Come, my beloved, let us go forth into the field; let us lodge in the villages." While in a similar strain he proceeds



with the composing of words and sentences that bring a smile to all the Christians, and the chuckle to priest and preacher, and thus are they constructed: (viii. 1) "O that thou wert as my brother, that sucked the breast of my mother! when I should find thee without, I would kiss thee; yet I should not be despised." (2) "I would lead thee, and bring thee into my mother's house, who would instruct me; I would cause thee to drink of spiced wine of the juice of my pomegranate." But the following sentence should have paralyzed his arm when he wrote it, and his tongue when he sang it, but it did not, so I will risk the copying of it: (3) "His left hand should be under my head and his right hand should embrace me." And on the heels of that he proceeded to sing these words: (4) "I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love until he please." Then with voice somewhat lowered he continues in this vein: (5) "Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree, there thy mother brought thee forth, there she brought thee forth that bare thee." While another subject thus turns his voice: (8) "We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?" He then for someone else sings the following verse: (10) "I am a wall and my breasts like towers; then was I in his eyes as one that found favor."

Now Mr. Christian, Mr. Preacher, or Mr. Priest, don't claim to me or any one else, at any time or place, either public or private, that these songs were or are intended to apply to the church, for as wise a man, king, and Christian as the bible writers represent him to have been, and you claim and assert that he was, could and would have found other comparisons for that purpose; nor can you claim for him that he was of mind so pure that only your construction and version can be placed on his writings, sayings, and songs. However, if you will intimate differently, but will investigate him just a little, see what the result will be; strip off the garb of Christianity, take off his face that godly

mask, allow the shroud of lordly sanctification to fall from his shoulders, take from his head the crown of Jehovah's design, out of his hand snatch the scepter of your heavenly father's bestowal, and what have we? A plain mortal man, acting as a trained and educated rascal, a libertine that history fails to produce an equal, a king, a tyrant, a warrior, a man publicly supporting a thousand wives and concubines, a wine drinker, a glutton, a man living in regal wealth, pomp, and splendor, while thousands of his subjects are starving to death, a man the like of which to-day you would not counsel with or allow to converse with your wives, sisters, or daughters, nor sit in your family circle; and still he is one of your Christian characters that you believe in and teach; yet you parade yourselves as moralists, and would have us listen, too, and believe in your moral precepts, and more than that, you ask and insist that this book shall be read in our public schools, to our children, and have the teachers expound it to them. Well may we exclaim, O decency, where is thy advocate? morality, where stands thy guard? virtue, where is thy protector? and, Love, where shall we find thy companion? Not in the bible, not in the inspired word of the God of the bible, the only sanctification of which calls up the once warm gurgling blood of millions of human beings. But I will tell you where to find them. It is under the folds of the old flag, the stars and stripes, that emblem of freedom, that token of liberty, that while floating in heaven's unfettered breeze is supported by a constitution that means infidelity to the barbarous principles of the bible, but fidelity to human rights and liberty; and again, but not least, in the public school system, and American educational bureau, the printing press.

Then, bible teacher, when you read this vulgar book, consider the crimson blush of shame that shades your countenance. Let one single little vein of reason enter your stolid brain, allow the spring of human love to burst forth from your Christian cased and petrified heart, and especially when you read these songs of your dearly beloved Solomon.

## IS A I A H .

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Now comes the task of dissecting the writings of one of those men who knows more when asleep than when he is awake; that can see more with his eyes shut than open; one that can observe the happenings of events all over the world and in heaven, but not the deplorable condition of his dear people immediately around him; that enjoys war better than peace, pestilence and scourge better than health and happiness, famine than plenty, prophecies than possibilities; that gives ear and consideration to the edicts of kings, preachers, and priests, rather than the cries, wishes, and demands of the people. Now for the proof: I quote you the first verse to prove that he is in the vision business; (i. 1) "The vision of Isaiah the son of Amos, which he saw conquering Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." And the following is the first thing his vision came in contact with, and found that: (3) "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

And having now observed with scrutinizing eyes the "crib," this ever restless vision passes on, and like the visitor at the county fair, looks for something else, and what is it? 'tis this: (7) "Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." And with that state of facts made certain, this vision, undaunted, peers into the stomach of the Lord, yes, the God of the bible, and to his utter astonishment finds it full, and in the language of the stuffed glutton at the Queen's banquet, the Lord says: (11) "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I



delight not in the blood of bullocks, or of lambs, or of he-goats."

After which this vision says that the owner of this overloaded stomach says: (19) "If ye be willing and obedient ye shall eat the good of the land." (20) "But if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (28) "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (ii. 9) "And the mean man boweth down, and the great man humbleth himself; therefore forgive them not." And this vision again says that the Lord of gluttons says: (iii. 1) "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of water." (2) "The mighty man and the man of war, the judge and the prophet, and the prudent and the ancient." (3) "The captain of fifty and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator." (4) "And I will give children to their princes, and babes shall rule over them." But yet this old stuffed stomach owner, now having another griping, and a renewed attack of the dyspepsia, unsatisfied with the small amount of blood he has shed, and misery he has caused to the inhabitants of this earth, he thus prescribes for woman: (16) "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet," (17) "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts." (13) "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon." (19) "The chains, and the bracelets, and the mufflers." (20) "The bonnets and the ornaments of the legs, and the head bands, and the tablets, and the ear rings." (21) "The rings and nose jewels." (22) "The changeable suits of apparel, and the mantle, and the wimples, and the crisping pins." (23) "The glasses and the fine linen,

and the hoods, and the veils.” (24) “And it shall come to pass, that instead of sweet smell there shall be stink, and instead of a girdle a rent; and instead of a stomacher a girding of sack cloth, and burning instead of beauty.” And not wishing to slight the men in any of his prescriptions, he in this wise turns his attentions to them: (25) “Then men shall fall by the sword and thy might in the war.”

And when he does the following job: (iv. 4) “When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning,” he then will do something else, which will be to enlarge hell, for the following purpose: (v. 14) “Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.” And to be in condition of mind to fulfill this vision, says: (25) “Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them, and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.” And for fear the people might see, hear, or learn something, the Lord told this vision, or some other vision to: (vi. 10) “Make the heart of this people fat, and make their ears heavy, and shut their eyes lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.” That having been done, and the Lord being an instructor for the deaf and dumb (in which condition he keeps all his people), he makes them a *sign*, pertaining of course, to some virgin, and this is what shall happen: (vii. 14) “Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.” The Lord now having a sign for the virgin, wants more wars, murder, and general destruction to take place, and thus can you read: (24) “With arrows and with bows shall men come thither; because all the land shall become briers and thorns.”

(viii. 15) "And many among them shall stumble and fall, and be broken, and be snared, and be taken." (22) "And they shall look unto the earth, and behold trouble and darkness, dimness of anguish: and they shall be driven to darkness." (ix. 13) "For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts." (14) "Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day." (19) "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother." (20) "And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm." (x. 16) "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire." (18) "And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth." (19) "And the rest of the trees of his forest shall be few, that a child may write them." And then while there be a lull in the storm, these things shall come to pass:

Chapter xi. 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." (6) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." (7) "And the cow and the bear shall feed; and their young shall lie down together; and the lion shall eat straw like the ox." (8) "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." But this quietude does not last long, and with gathered strength and renewed fury the storm bursts forth, as per record of sacred keeping: (xiii. 5) "They came from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land." (6) "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the



almighty.” (7) “Therefore shall all hands be faint, and every man’s heart shall melt.” (8) “And they shall be afraid, pangs and sorrow shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.” (9) “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.” (10) “For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” (13) “Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.” (15) “Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.” (16) “Their children also shall be dashed to pieces before their eyes; their house shall be spoiled and their wives ravished.” (19) “And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.” (22) “But the wild beasts of the deserts shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there.” (xiv. 9) “Hell from beneath is moved for thee to meet thee at thy coming. It stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.” (15) “Yet thou shalt be brought down to hell, to the sides of the pit.” (24) “The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have proposed, so shall it stand.” (xv. 3) “In their streets they shall gird themselves with sackcloth; on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.” (9) “For the waters of Dimon shall be full of blood; for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.” (xvi. 10) “And gladness is taken away, and joy out of the plentiful field; and in the vine-

yards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease."

Now while this series of storms, earthquakes, wars, and shedding of human blood was certainly very hard on mankind, as well as beast, I suppose that no complaint should be made, for it must be remembered that the Lord had an overloaded stomach and relief had to be obtained in some way, and it seems that through this wondrous medium and signs, to the virgins, that relief was secured; the proof of which I here submit: (11) "Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh." Since reading this last verse I doubt very much the statement that the Lord made man in his own image and accomplishments.

But we pass on, not for the reason that the Lord is entirely free from pain, for he says: (xxi. 3) "Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it." But that we wish to disclose more perfectly his oppression and heinous career, as is recorded in this divine work that was inspired by this bible God, this Jehovah of the Christians, and as explanatory of preceding remarks, submit the following verses: (xxii. 12) "And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth." (13) "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine; let us eat and drink for to-morrow we shall die." (xxiii. 12) "And he said: Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim, there also shalt thou have no rest." (16) "Take an harp, go about the city, thou harlot, thou hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered." (17) "And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the

face of the earth." (xxiv. 3) "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." (5) "This earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (6) "Therefore hath the cursed devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left." (8) "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." (11) "There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone." (12) "In the city is left desolation, and the gate is smitten with destruction." (17) "Fear, and the pit and the snare are upon thee, O inhabitant of the earth." (xxv. 10) "For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as a straw is trodden down for the dung hill." (xxvi. 11) "Lord, when thy hand is lifted up, they will not see; but they shall see, and be shamed for their envy at the people; yea, the fire of thine enemies shall devour them." (17) "Like as a woman with child, that draweth near the time of her delivery, is in pain, and cryeth out in her pangs so have we been in thy sight, O Lord." (18) "We have been with child, we have been in pain, we have, as it were, brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen." (xxviii. 2) "Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." (8) "For all tables are full of vomit and filthiness, so that there is no place clean."

And to fix matters so that a man cannot even rest at night in his sleep, the Lord says: (xxviii. 20) "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." But here comes this God, Saviour of the Christians again, and the following will show his condition and how he is fixed to raise Cain: (xxx. 27) "Be-



hold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy, his lips are full of indignation, and his tongue as a devouring fire: (28) "And his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity, and there shall be a bridle in the jaws of the people, causing them to err." (30) "And the Lord shall cause his glorious voice to be heard, and shall shew the lightning down off his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." And then a little farther and he says: (xxxii. 9) "Rise up, ye women that are at ease; hear my voice ye careless daughters; give ear unto my speech." (10) "Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come." (11) "Tremble, ye women that are at ease; be troubled ye careless ones; strip you, and make you bare, and gird sackcloth about your loins." (12) "They shall lament for the teats, for the pleasant fields, for the fruitful vine." (13) "Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city." Again he gives this judgment to mankind: (xxxiii. 3) "At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered." (7) "Behold, their valiant ones shall cry without; the ambassadors of peace shall weep bitterly." (9) "The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits." (11) "Ye shall conceive chaff, ye shall bring forth stubble, your breath as fire, shall devour you." (12) "And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire."

However, that was a light one, when compared with the next that this vision man gives us, for in the next one he gives all the nations of the earth a touch of high life, and old vision says: (xxxiv. 1) "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things

that come forth of it.” (2) “For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter.” (3) “Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.” (4) “And all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a fallen fig from the fig tree.” (5) “For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.” (6) “The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.” (7) “And the unicorns shall come down with them, and the bullock with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.” (8) “For it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion.” (9) “And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.” (10) “It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.” (16) “Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and her spirit, it hath gathered them.”

There, now, Mr. Christian, is that a finish that suits you? Do you want another dose yet worse? (But how could that be?) And will more blood and more carcasses of human beings be necessary to satisfy your cadaverous look and carnivorous appetite? If so, read on: (xxvii. 7) “Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land, and I will cause him to fall by the sword in his own land.” (xl. 16) “And Lebanon is not sufficient to burn, nor the



beasts thereof sufficient for a burnt offering." (17) "All nations before him are as nothing; and are they counted to him less than nothing, and vanity." (30) "Even the youths shall faint and be weary, and the young men shall utterly fall." (xlii. 13) "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies." (14) "I have long time holden my peace; I have been still and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once." And if this yet fails to quench your yearning, then go to your bible God, in his New Jerusalem, and let him fix you out, for man and devil cannot this excel, nor any way near compete with.

I here wish to call the attention of my reader to the following saying of the Lord God of this bible, and of the children of Israel: (xliv. 1) "Yet now hear, O Jacob, my servant; and Israel whom I have chosen." According to which the children of Israel are the chosen people of God. And here I want to assert that the bible nowhere conflicts with this statement, showing as it does that this bible God is a partial God, and choosing a certain class, nation, or people of this earth, to the exclusion of *all* others, he proposes and does deal with, for, and by them, in everything pertaining to his earthly business, with no reference whatsoever to the balance of the people of this earth, except to kill, murder, and slaughter them, while reason, thought, education, reflection, and meditation teaches man that the Creator of ocean, heaven, and earth, together with all that in them is, could not, would not, nor never did have any intention to, and never did single out a certain class of the human family as a select and preferred set to the exclusion of the others; but had for all mankind the same laws, rules, and precepts, with no edict for one class and not the others; no law for one nation that should not apply to all; no favors for one and not the others; and no scourge and disease but that every man should be subject to its cruel and baneful effects when similarly situated. The Creator of all that is has no place to reward a portion and another place to permit the balance



of human beings to be damned forever; all being to him equal, each person a portion of this mother earth that partake of her kind, and as parts of earth are more productive and conductive of good than other portions, just so with man, and in like proportion are they found.

But let us see what further this sectional God of the bible has to say; and here it is, read it: (xlv. 23) "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear." Which shows the jealousy of your Christian God, and how different he is from our God of nature, the creator of all that is. . But your God talks still more, as per this vision, and it is this: (xlvii. 3) "Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man." (5) "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms." (14) "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; they shall not be a coal to warm at, nor fire to sit before it." (xlviii. 20) "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." (22) "There is no peace, saith the Lord, unto the wicked." (xlix. 26) "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." (l. 3) "I clothe the heavens with blackness, and I make sackcloth their covering."

This vision of the sleepy man winds up his writing, disclosing further the doings, actions, and intentions of this Lord of Lords, God of Gods, Johovah of Johovahs, king of kings, and all around general of the armies of the earth, and the armed hosts of the bible heaven, as follows: (lxvi. 15) "For behold, the Lord will come with fire, and with his chariots like a whirl-

wind, to render his anger with fury, and his rebuke with flames of fire." (16) "For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." (24) "And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be abhorring unto all flesh."

## J E R E M I A H .

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The book of Jeremiah is no exception to the rule in relation to wars, plagues, winds, roaring, and prophecies, as the quotations will amply show, for it reads: (i. 14) "Then the Lord said unto me, Out of the north an evil shall break forth upon all of the inhabitants of the land." (19) "And they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, To deliver thee." (ii. 15) "The young lions roared upon him, and yelled, and they made his land waste; his cities are burned without inhabitant." As to where the blood of the poor innocents is found the following will indicate: (34) "Also in thy skirts is found the blood of the souls of the poor innocents; I have not found it by secret search, but upon all these."

The following verse is self explanatory: (iii. 9) "And it came to pass through the lightness of her whoredom that she defiled the land, and committed adultery with stones and with stocks." The next verse shows the use to which this bible God directs the energies of the wild beast: (v. 6) "Wherefore a lion out of the forest shall slay them and the wolf of the evenings shall spoil them, a leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces, because their transgressions are many, and their backslidings are increased." And as pertaining to prophets, the following verse is certainly true: (v. 13) "And the prophets shall become wind, and the word is not in them; thus shall it be done unto them."

The following verses are additional justifications for the assertion that God is a warrior and loves to take the blood of man, separate husband and wife, make desolate their fields, and destroy their places, and this he orders: (vi. 4) "Prepare ye war against her; arise, and let us go up at noon. Woe unto us, for



the day goeth away, for the shadows of the evening are stretched out." (vi. 5) "Arise, and let us go by night, and let us destroy her palaces." (11) "Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days." (12) "And their houses shall be burned unto others, with their fields and wives together, for I will stretch out my hands upon the inhabitants of the land, saith the Lord." (vii. 15) "And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." (33) "And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away." (viii. 17) "For behold, I will send serpents, cockatrices, among you, which shall not be charmed, and they shall bite you, saith the Lord." (ix. 7) "Therefore, thus saith the Lord of hosts, Behold, I will melt them, and try them, for how shall I do for the daughter of my people?" (22) "Speak, thus saith the Lord. Even the carcasses of man shall fall like dung upon the open field, and as the handful after the harvestman, and none shall gather them." (x. 18) "For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once, and will distress them that they may find it so."

And to show the disposition of God to close his ear to the supplication of part of his people, I refer you to (xi. 14) "Therefore pray not now for this people, neither lift up a cry, a prayer, for them; for I will not hear them in the time that they cry unto me for their trouble." And further yet I will call your attention to the unmerciful, unkind, and inhuman disposition of this bible God: (xiii. 13) "Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness." (14) "And I will dash them one against another, even the fathers and the

sons together, saith the Lord; I will not pity nor spare, nor have mercy, but destroy them." (26) "Therefore will I discover thy skirts upon thy face, that thy shame may appear." (27) "I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! Wilt thou not be made clean? when shall it once be?" (xiv. 6) "And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail because there was no grass." (xv. 3) "And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beast of the earth to devour and destroy." (7) "And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people since they return not from their ways." (8) "Their widows are increased to me above the sands of the seas; I have brought upon them against the mother of the young men a spoiler at noon to-day; I have caused him to fall upon it suddenly, and terrors upon the city." (14) "And I will make thee to pass with thine enemies into a land which thou knowest not; for a fire is kindled in mine anger, which shall burn upon you." (xvi. 6) "Both the great and the small shall die in this land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: (7) "Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. (xvii. 5) "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

The following verse is the only kind of a slaughter house that God ever established on this earth: (xix. 6) "Therefore, behold the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter."

Wishing, however, to be fair with this bible God, and if possi-



ble to give him an excuse for being so cruel to man and so thirsty for his blood, I quote you: (9) "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them." Clearly indicating as it does that this bible God, if not a cannibal himself, made cannibals of his people, establishing in him the disposition of that animal, and showing to the bible worshipers the nature of the God they worship.

The following verses show that one man (Pashur) at least, in bible times became disgusted with himself, his career, and existence: (xx. 14) "Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed." (15) "Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad." (17) "Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me." But we read further now of the doings of the Christian God: (xxi. 5) "And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury and in great wrath." (6) "And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence." (8) "And unto this people thou shalt say, Thus saith the Lord: behold I set before you the way of life and the way of death." (9) "He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey." (10) "For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given unto the hand of the king of Babylon, and he shall burn it with fire." (14) "But I will punish you according to the fruit of your doings, saith the Lord; and I will kindle a fire in the forest thereof, and it shall devour all things round about it." (xxii. 7) "And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars,



and cast them into the fire.” (12) “But he shall die in the place whither they have led him captive, and shall see this land no more.” (19) “He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.” (25) “And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar, king of Babylon, and into the hand of the Chaldeans.” (26) “And I will cast thee out, and thy mother that bear thee, into another country, where ye were not born; and there shall ye die.”

As to the condition of some of the prophets, rulers, and priests, and God’s inclination towards them, the following verses plainly illustrate: (xxiii. 9) “Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness.” (11) “For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.” (12) “Wherefore their way shall be unto them as slippery ways; in the darkness they shall be driven on, and fall therein, for I will bring evil upon them, even the year of their visitation, saith the Lord.” (14) “I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery, and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.” (15) “Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with worm wood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land.” (16) “Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord.” (20) “The anger of the Lord shall not return until he have executed, and until he have performed the thoughts of his heart. In the latter days ye shall

consider it perfectly.” (25) “I have heard what the prophets said that prophesy lies in my name, saying, I have dreamed, I have dreamed.” (29) “Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?” (39) “Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence.” (40) “And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.” (xxiv. 9) “And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.” (10) “And I will send the sword, the famine and the pestilence among them till they be consumed from off the land that I gave unto them and to their fathers.” (xxv. 9) “Behold, I will send and take all the families of the north, saith the Lord, And Nebuchadrezzar, the king of Babylon, my servant, and will bring them against this land and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and will make them an astonishment, and an hissing, and perpetual desolations.” (10) “Moreover I will take from thee the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.” (15) “For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it.” (16) “And they shall drink, and be moved, and be mad, because of the sword that I will send among them.” (27) “Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall and rise no more, because of the sword which I will send among you.” (28) “And it shall be, if they refuse to take the cup at thy hand to drink, then shall thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink.” (29) “For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished?



Ye shall not be unpunished, for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts."

And again we find in God an inclination to roar: (30) "Therefore prophesy thou against them all these words, and say unto them, The Lord shall *roar* from on high, and utter his voice from his holy habitation; he shall *mightily roar* upon his habitation; he shall give a *shout* as they that tread the grapes, against all the inhabitants of the earth." And the result is as follows: (32) "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." (35) "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. (xxvi. 6) "Then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth."

And it would seem from further reading that after these prophecies and his connection with the destructive elements and hosts of God and these Christians, the following disposition was made of him: (21) "And when Jehoiakim the king with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Uriah heard it, he was afraid, and fled, and went into Egypt." (23) "And they fetched forth Uriah out of Egypt, and brought him unto Jehoiakin the king: who slew him with his sword, and cast his dead body into the graves of the common people." The disposition of God to kill his people and send upon them famine and pestilence is certainly again clearly proven in the following verse: (xxvii. 8) "And it shall come to pass that the nation and kingdom, which will not serve the name Nebuchadnezzar the King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine and with the pestilence, until I have consumed them by his hand." And in connection therewith refer you to the following: (xxviii. 16) "Therefore, thus saith the Lord; behold, I will



cast thee from off the face of the earth; this year thou shalt die, because thou hast taught rebellion against the Lord."

Occasionally, however, this cannibal God runs short of people for slaughter, when the following advice is given: (xxix. 6) "Take ye wives, and begat sons and daughters and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there and not diminished." Occasionally, too, for the purpose of getting a better hold on them he manifests and expresses desires of peace and freedom, and as follows commences with them: (10) "For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." (11) "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil to give you an expected end." (12) "Then shall ye call upon me and ye shall go and pray unto me, and I will hearken unto you." (13) "And ye shall seek me, and find me, when ye shall search for me with all your heart." (14) "And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I carried you to be carried away captive."

And following now that he has doomed all his people, and with a goodly supply of human flesh on hands begins his old career of slaughter in this wise: (17) "Thus saith the Lord of hosts; behold I will send upon them the sword, the famine, and the pestilence, and we will make them like vile figs that cannot be eaten, they are so evil." (18) "And I will persecute them with the sword, with the famine and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them." (xxx. 5) "For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace." (6) "Ask ye now and see whether a man

does travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned in paleness."

God's aversion to the building of comfortable homes or preference for the dwelling of his people in tents is clearly, emphatically, and conclusively proven in the following quotation: (xxxv. 7) "Neither shall ye build houses, or sow seed, nor plant vineyards, nor have any; but all your days shall ye dwell in tents; that ye may live many days in the land where ye be strangers." The following quotations I submit as additional proof of the cruelty of this bible God: (xlii. 22) "Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn." (xliii. 11) "And when he cometh, he shall smite the hand of Egypt, and deliver such as are for death to death; and such as are captivity to captivity; and such as are for the sword to the sword." (xliv. 11) "Therefore thus saith the Lord of hosts, the God of Israel: behold I will set my face against you for evil, and to cut off all Judah." (13) "For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence." (xlvi. 10) "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." (11) "Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines, for thou shalt not be cured." (xlviii. 10) "Cured be he that doeth the work of the Lord deceitfully, and curseth be he that keepeth back his sword from blood." (25) "The horn of Moab is cut off, and his arm is broken saith the Lord." (xliv. 5) "Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth." (6) "And afterward I will bring again the captiv-

ity of the children of Ammon, saith the Lord.”” (13) “For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach a waste, and a curse; and all the cities thereof shall be perpetual wastes.” (26) “Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts.” (27) “And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Beneadad.” (l. 14) “Put yourselves in array against Babylon round about: all ye that bend the bow shoot at her, spare no arrows; for she has sinned against the Lord.” (22) “A sound of battle is in the land, and of great destruction.” (26) “Come against her from the utmost border, open her store-houses; cast her up as heaps, and destroy her utterly; let nothing of her be left.” (30) “Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.” (32) “And the most proud shall stumble and fall, and none shall raise him up, and I will kindle a fire in his cities, and it shall devour all round about him.” (li. 3) “Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine; and spare ye not her young men; destroy ye utterly all her host.” (4) “Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.” (20) “Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.” (30) “The mighty men of Babylon have forborne to fight, they have remained in their holds; they might have failed; they became as woman; they have burned her dwelling-places; her bars are broken.” (39) “In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord.” (40) “I will bring them down like lambs to the slaughter, like rams with he-goats.” (lii. 10) “And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah.” (27) “And the king of Babylon smote them and put them to



death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land."

Now, Mr. Christian, if the foregoing evidence found in your own sacred work does not establish in God a character for cruelty, war, cannibalism, and death, more heinous than that of any other man whose record is written in profane history, judgment and research has certainly misled me, and yet you want us to worship, admire, and pray to this bible God of yours.

## LAMENTATIONS.

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In the lamentations of this, dear, good, kind prophet of the Lord's we find many disclosures made as to the condition of the people of Zion, or God's select. In chapter i. 4: "The ways of Zion do mourn because none come to the solemn feast; all her gates are desolate, her priests sigh, her virgins are afflicted, and she is in bitterness." (i. 8) "Jerusalem hath grievously sinned; therefore she is removed; all that honored her despise her, because they have seen her nakedness; yea, she sigheth and turneth backward." (i. 9) "Her filthiness is in her skirts, she remembereth not her last end; therefore she came down wonderfully; she had no comforter, O Lord, behold my affliction, for the enemy hath magnified himself." (ii. 11) "Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the suckling swoon in the streets of the city." (ii. 12) "They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city when their soul was poured out into their mother's bosom." (ii. 21) "The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed and not pitied." As to the condition that God left one individual in the following will indicate: (iii. 1) "I am the man that hath seen affliction by the rod of his wrath." (iii. 2) "He hath led me, and brought me into darkness, but not into light." (iii. 4) "My flesh and my skin hath he made old; he hath broken my bones." (iii. 6) "He hath set me in dark places, as they that be dead of old." (iii. 11) "He hath turned aside my ways and pulled me in pieces; he hath made me desolate." (iii. 13) "He

hath caused the arrows of his quiver to enter into my veins." (iii. 15) "He hath filled me with bitterness, he hath made me drunken with wormwood." (iii. 16) "He hath also broken my teeth with gravel stones, he hath covered me with ashes." This man was certainly done up to the queen's taste, and if any pugilist ever left his antagonist in a more dilapidated condition and deplorable sight the records of that fraternity are incomplete.

Therefore, God must be classed as not only a typical pugilist, but entitled to the world's championship.

As to God's disposition with the people generally of this Zion country and the condition of the people thereof we find in the reading of this history the following quotations which will enlighten: (iii. 43) "Thou hast covered with anger and persecuted us, thou hast slain, thou hast not pitied." (iii. 45) "Thou hast made us as the off-scouring and refuse in the midst of the people." (iii. 48) "Mine eyes runneth down with rivers of water for the destruction of the daughter of my people." (iii. 53) "They have cut off my life in the dungeon, and cast a stone upon me." (iii. 64) "Render unto them a recompense, O Lord, according to the work of their hands." (iii. 65) "Give them sorrow of heart, thy curse unto them." (iii. 66) "Persecute and destroy them in anger from under the heavens of the Lord." (iv. 4) "The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread and no man breaketh it unto them." (iv. 5) "They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dunghills." (iv. 8) "Their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered; it is become like a stick." (iv. 9) "They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for wants of the fruit of the field." (iv. 10) "The hand of the pitiful woman have sodden (boiled) their own children; they were their meat in the destruction of the daughter of my peo-



ple." (iv. 11) "The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof." (iv. 14) "They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments." (iv. 17) "As for us, our eyes as yet failed for our vain help; in our watching we have watched for a nation that could not save us." (iv. 21) "Rejoice and be glad, O daughter of Edom, thou dwellest in the land of Uz; the cup also shall pass through unto thee; thou shalt be drunken, and shall make thyself naked." (v. 4) "We have drunken our water for money, our wood is sold unto us." (v. 5) "Our necks are under persecution; we have labor and have no rest." (v. 8) "Servants have ruled over us." (v. 9) "We gat our bread with the peril of our lives, because of the sword of the wilderness." (v. 10) "Our skin was black like an oven because of the terrible famine." (v. 11) "They ravished the women in Zion, and the maids in the cities of Judah." (12) "Princes are hanged up by their hand; the faces of elders were not honored." (13) "They took the young men to grind, and the children fell under the wood." (14) "The elders have ceased from the gate, the young men from their music." (15) "The joy of our heart is ceased; our dance is turned into mourning." (16) "The crown is fallen from our head; woe unto us, that we have sinned." (17) "For this our heart is faint; for these things our eyes are dim." (20) "Wherefore dost thou forget us forever, and forsake us so long time?" (22) "But thou hast utterly rejected us; thou art very wroth against us." In this lamentation we have certainly learned that the people under bible rule were reduced to such straits, degrees of poverty and distress that should satisfy any Christian or god, and make them each blush with shame when reading the history of their people and the acts of their god.

## EZEKIAL.

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This book is written by one of those old fellows that knew nothing from learning to tell to the people, so he told them dreams he had, or should have had. But of facts he told them nothing. Then, too, it must be remembered that this man was badly scared and hardly accountable for his actions or observations. Let us read some of his sayings: (i. 1) "Now it came to pass in the thirtieth year in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." (3) "The word of the Lord came expressly unto Ezekial, the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the Lord was there upon him." (5) "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man;" (7) "And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass." (8) "And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings." (9) "Their wings were joined one to another; they turned not when they went; they went every one straight forward." (10) "As for the likeness of their faces, they four had the face of a man and the face of a lion, on the right side, and they four had the face of an ox on the left side; they four also had the face of an eagle." And to inform you what this great disturbance and vision in the sky was (for a man could never guess), and what effect it had on this vision-man, read (ii. 1) "And he said unto me, Son of man stand upon thy feet, and I will speak unto thee." His condition was certainly a helpless one, for it took the strong able hand of a spirit to raise

his prostrate form from the ground: (2) "And the spirit entered unto me when he spake unto ue, and set me upon my feet, that I heard him that spake unto me." But after the Lord got him to his feet, the dreamer says the Lord says: (8) "But thou son of man, hear what I say unto thee; be thou not rebellious like that rebellious house: open thy mouth and eat that I give thee." (9) "And when I looked, behold an hand-maid was sent unto me; and lo, a roll of a book was therein." (10) "And he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe." After which, the Lord thinking that this roll was a good "diet" for a vision or dreaming man, and especially when he is badly scared, thereby commanded him: (iii. 1) "Moreover he said unto me, Son of man eat that thou findest; eat this roll, and go speak unto the house of Israel." (2) "So I opened my mouth, and he caused me to eat that roll." (3) "And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." Now that the Lord had fixed his stomach he proposes and does arrange his face that he can meet his foe: (8) "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads." (9) "As an adamant, harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house." Being now equipped for the interview and siege in which the children of Israel were the sufferers, this great prophet is taken in charge by the spirit: (12) "Then the spirit took me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of the Lord from his place." (14) "So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." (15) "Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days." (16) "And it came to pass at the end of seven days, that the



word of the Lord came unto me saying." These seven days of astonishment for the prophet are not explained but I presume it was necessary to properly impress the children of God, for at the end of that time this dreamer begins his talk to the people, either as to God, himself, or of them, which runs about as follows: (iv. 7) "Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it." (8) "And behold I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege." And as regards the culinary department in this wise: (11) "Thou shalt drink also water by measure, the sixth part of an hin; from time to time shalt thou drink." (12) "And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man in their sight." (13) "And the Lord said even thus shall the children of Israel eat their defiled bread among the Gentiles whither I will drive them." (15) "Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith." While as to his hair this must be done: (v. 1) "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard, then take three balances to weigh and divide the hair." (2) "Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them." (3) "Thou shalt also take thereof a few in number, and bind them in thy skirts." (4) "Then take of them again, and cast them into the midst of the fire, and burn them in the fire: for thereof shall a fire come forth unto all the house of Israel." Which is to indicate that (10) "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds." (12) "A third part of thee shall die with the pestilence, and with famine shall they be con-

sumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.” (17) “So will I send upon you famine and evil beasts, and they shall bereave; and pestilence and blood shall pass through thee; and I will bring the sword upon thee, I the Lord have spoken it.” (vi. 4) “And your altars shall be desolate and your images shall be broken; and I will cast down your slain men before your idols.” (5) “And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.” (7) “And the slain shall fall in the midst of you, and ye shall know that I am the Lord.” (9) “And they that escape of you shall remember me among the the nations whither ye shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes which go a whoring after their idols; and they shall loathe themselves for the evils which they have committed in all their abominations.” (11) “Thus saith the Lord God: smite with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.” (12) “He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine; thus will I accomplish my fury upon them.” (vii. 11) “Violence is risen up into a rod of wickedness; none of them shall remain, nor of their multitude, nor of any of theirs, neither shall they be wailing for them.” (15) “The sword is without and the pestilence and the famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.” (17) “All hands shall be feeble and all knees shall be weak as water.” The same is then shifted in this wise: (viii. 3) “And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh

toward the north, where was the seat of the image of jealousy, which provoketh to jealousy." From where operations begin and continue in the destructive manner indicated in the following verses: (viii. 18) "Therefore will I also deal in fury, mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." And (ix. 5) "And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have you pity." (6) "Slay utterly old and young, both maids and little children and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." (7) "And he said unto them, Defile the house, and fill the courts with the slain: go ye forth and slew in the city." (8) "And it came to pass while they were slaying them, and I was left, that I fell upon my face, and cried and said, Ah Lord God, Wilt thou destroy all the residue of Israel in thy pouring out of the fury upon Jerusalem." Then God chides them for what slaying they had done, and then tells them what he will do to them for their acts: (xi. 6) "Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain." (7) "Therefore thus saith the Lord God: Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but I will bring you forth out of the midst of it." (8) "Ye have feared the sword upon you, saith the Lord God." (10) "Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord." While the following verse shows that God does not want man to take his meals in peace and comfort, and says: (xii. 18) "Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness." And other of God's kind words read as follows: (xiv. 17) "Or if I bring a sword upon that land, and say, Sword, go through the land so that I cut off man and beast from it." (19) "Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast." (xv. 7) "And I will set my face against them;



they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them.” (xvi. 4) “And as for thy nativity, in the day thou wast born thy navel wast not cut, neither wast thou washed in water to supple thee; thou wast not salted at all nor swaddled at all.” After which this bible God tells what kind of people these Israelites (his chosen, and, by the way, Christians) are: (20) “Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and thou hast sacrificed unto them to be devoured. Is this of thy whoredoms a small matter?” (21) “That thou hast slain my children and delivered them to cause them to pass through the fire for them.” (22) “And in all thy abominations and the whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.” (28) “Thou hast played the whore also with the Assyrians, because thou wast unsatisfiable; yea, thou hast played the harlot with them and yet couldst not be satisfied.” (29) “Thou hast, moreover, multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.” (30) “How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious, whorish woman.” (32) “But as a wife that committeth adultery, which taketh strangers instead of her husband.” (33) “They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.” (34) “And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms, and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.” After which he (God) tells what he will do or what he has done: (35) “Wherefore, O, harlot, hear the word of the Lord;” (36) “Thus saith the Lord God: Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto

them," (37) "Behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; and I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness." (38) "And I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy." (39) "And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places; they shall strip thee also of thy clothes, and shall take thy fair jewels and leave thee naked and bare." (40) They shall also come up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords." (41) "And they shall burn thine house with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou also shall give no hire any more." God then tells them who they are and what they are: (45) "Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children; your mother was an Hittite, and your father an Amorite." (48) "As I live, saith the Lord God, Sodom, thy sister, hath not done, she nor her daughters, as thou hast done, thou and thy daughters." And continuing tells what shall become of them: (xvii. 16) "Neither shall Pharaoh, with his mighty army and great company, make for him in thee war by casting up mounts and building forts to cut off many persons."

The following verse indicates what is done to the soul of the persons of unbelief: (xviii. 4) "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." Further speaking this kind God tells how he will rule." (xx. 33) "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you." Portraying a disposition in a God acceptable only to Christians; and after kindling a

he says: (xx. 48) "And flesh shall see that I the Lord have kindled it; it shall not be quenched," but the following verse kindled it; it shall not be quenched," but the following verse shows clearly how God has it in for his children: (xxi. 3) "And say to the land of Israel, thus saith the Lord, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked." (4) "Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the north to the south." (5) "Then all flesh may know that I the Lord have drawn forth my sword out of his sheath; it shall not return any more." And yet other evidence is given to show how cruel this bible God was, and always will be; read it: (9) "Son of man prophesy and say, Thus saith the Lord; Say, A sword a sword is sharpened, and also furbished:" (10) "It is sharpened to make a sore slaughter, it is furbished that it may glitter; should we then make mirth? It contemneth the rod of my son, as every tree." (12) "Cry and howl son of man: for it shall be upon my people, it shall be upon all the princes of Israel; terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh." (14) "Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain; it is the sword of the great men that are slain, which entereth into their privy chambers." (15) "I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for slaughter." (20) "Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced." (31) "And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men and skillful to destroy." (32) "Thou shalt be for fuel to the fire; thy blood shalt be in the midst of the land; thou shalt be no more remembered: for I the Lord have spoken it." And again God tells how bad his peo-



ple were: (xxii. 6) "Behold, the princes of Israel, every one were in thee to their power to shed blood." (8) "Thou hast despised mine holy things, and hast profaned mine Sabbaths." (9) "In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness." (10) "In thee have they discovered their fathers' nakedness: In thee have they humbled her that was set apart for pollution." (11) "And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter," and wishing to complete the job God says how bad he is: (15) "And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee." (20) "And as they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it to melt it, so will I gather you in mine anger and in my fury, and I will leave you there and melt you." (21) "Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof." (22) "As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the Lord have poured out my fury upon you." The mode of disposing of human beings just described is certainly as strong and horrible in its vengeance as any Christian would ask for.

Now it would seem from the following quotations that the Lord had been keeping taps of women that were doing business down in Egypt; and this being insane (not profane) history, we find their doings duly and carefully recorded, as follows: xxiii. 1. "The word of the Lord came again unto me, saying:" (2) "Son of man, there were two women, the daughters of one mother;" (3) "And they committed whoredoms in their youth; there were their breasts pressed, and there they bruised the teats of their virginity." (4) "And the names of them were Aholah the elder, and Aholibah her sister; and they were mine and bear sons and daughters; thus were their names, Samaria and Aholah, and Jerusalem is

Aholibah.” (5) “And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians, her neighbors.” (6) “Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.” (7) “Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself.” (8) “Neither left she her whoredoms brought from Egypt; for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.” (9) “Wherefore, I have defiled her into the hands of her lovers, into the hands of the Assyrians, upon whom she doted.” (10) “These discovered her nakedness; they took her sons and her daughters, and slew her with the sword; and she became famous among women; for they had executed judgment upon her.” (11) “And when her sister, Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms, more than her sister in her whoredoms.” (12) “She doted upon the Assyrians her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.” (13) “Then I saw that she was defiled, that they took both one away.” (14) “And that she increased her whoredoms; for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion.” (15) “And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them in Chaldea.” (16) “And the Babylonians came to her into the bed of love, and they defiled her with their whoredoms, and she was polluted with them, and her mind was alienated from them.” (17) “So she discovered her whoredoms and her nakedness; then my mind was alienated from her, like as my mind was alienated from her sister.” (18) “Yet she multiplied her whoredoms, in calling to remembrance of her youth, wherein she had played the harlot in the land of Egypt.” (19) “For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issues of horses.” (20) “Thus thou calledst

to remembrance the lewdness of her youth, in bruising thy teats by the Egyptians for the paps of thy youth."

Now let us hear what the Lord God is going to do to them (22); "Therefore, O, Aholibah, thus saith the Lord God: Behold, I will raise up thy lovers against thee, from whom the mind is alienated, and I will bring them against thee on every side;" (25) "And I will set my jealousy against thee, and they shall deal furiously against thee; they shall take away thy nose and thy ears; and thy remnant shall fall by the sword; they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire;" (26) "They shall also strip thee out of thy clothes and take away thy fair jewels." (29) "And they shall deal with thee hatefully, and shall take away all thy labor, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms." (30) "I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols." This last verse would indicate that it was the relationship of his people with the heathen that he objected to, rather than any crime they had committed, but he further comments on her career: (33) "Thou shalt be filled with drunkenness and with sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria." (34) "Thou shalt even drink it and suck it out, and thou shalt break the shreds thereof, and pluck off thine own breasts; for I have spoken it, saith the Lord God." (35) "Therefore thus saith the Lord God: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms." (37) "That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bear unto me, to pass for them through the fire to devour them." (43) "Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? (44) "Yet they went in unto her, as they goeth in unto a woman that playeth a harlot; so went they in unto Aholah



and unto Aholibah, the lewd women." (46) "For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. (47) "And the company shall stone them with stones, and dispatch them with their swords; and they shall slay their sons and daughters, and burn up their houses with fire."

These last two verses show that while God, and He alone, is responsible for the making of man, the endowment of all the faculties, desires, passions, dispositions, and likes, which in their being obeyed grants God the privilege of slaying them with swords and burning their houses; and again the following verses attest his cruelty and barbarous manner: (xxiv. 9) "Therefore thus saith the Lord God: Woe to the bloody city! I will even make the pile for fire great." (10) "Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned." And once more he says: (13) "In thy filthiness is lewdness; because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more till I have caused my fury to rest upon thee." While with this fellow that was talking for him, the following misfortune befel him as his reward: (18) "So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded." But God continues to kill. (xxv. 7) "Behold, therefore I will stretch out my hand upon thee, and will deliver thee for spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee; and thou shalt know I am the Lord." (13) "Therefore, thus saith the Lord God: I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword." And then destroy: (xxvi. 3) "Therefore, thus saith the Lord God; behold, I am against thee, O, Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up." (4) "And they shall destroy the walls of Tyrus and break down her towers: I will also scrape her dust

from her, and make her like the top of a rock." And then to kill again: (6) "And her daughters which are in the field shall be slain by the sword, and they shall know that I am the Lord." (8) "He shall slay with a sword thy daughters in the field: and he shall make a fort against thee, and lift up the buckler against thee." And then destroy some more property: (9) "And he shall set engines of war against the walls, and with his axes he shall break down thy towers." When he mixes the dose: (11) "With the hoofs of his horses shall he tread down all the streets: he shall slay thy people by the sword, and thy strong garrison shall go down to the ground." Which he follows up with terror: (21) "I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God."

And just because the Prince of Tyrus was a smart man and by wise dealing with his people had built up a smart and industrious nation, this bible god got wrathful and says: (xxviii. 7) "Behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness." (8) "They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." (9) "Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man and no God, in the hand of him that slayeth thee." (10) "Thou shalt die the deaths of the uncircumcized by the hand of strangers; for I have spoken it saith the Lord God." And as to Zidon God issues the following edict: (23) "For I will send unto her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord." While his manner toward Egypt and "Pharaoh" its king is portrayed in the following language recorded in this inspired work of this invisible God of mythical habits, but let us read: (xxix. 2) "Son of man set thy face against Pharaoh king of Egypt, and prophesy against him and against all Egypt." (4) "But I will put hooks in thy jaws,

and I will cause the fish of thy rivers to stick into thy scales and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales." (5) "And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and to the fowls of the heaven." (8) "Therefore thus saith the Lord God: behold I will bring a sword upon thee, and cut off man and beast out of thee." (9) "And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it." (10) "Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate from the tower of Syene even unto the border of Ethiopia." (xxx. 4) "And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down." (11) "He and his people with him, the terrible of all the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain." (14) "And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No." (15) "And I will pour my fury upon sin, the strength of Egypt; and I will cut off the multitude of No." (18) "At Te-haphnehes also the day shall be darkened when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity." (19) "Thus will I execute judgments in Egypt; and they shall know that I am the Lord." (24) "And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh's arms, and he shall groan before him with the groaning of a deadly wounded man."

(xxxii. 5) "And I will lay thy flesh upon the mountains, and fill the valleys with thy height." (6) "I will also water with thy



blood the land wherein thou swimdest, even to the mountains; and the rivers shall be full of thee." (7) "And when I shall put thee out, I will cover the heaven and make the stars thereof dark; I will cover the son with a cloud, and the moon shall not give her light." (8) "All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God." (12) "By the swords of the mighty shall I cause thy multitudes to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed." (13) "I will destroy also all the beast thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them." (21) "The strong among the mighty shall speak to him out of the midst of hell with them that help him; they are gone down, they lie uncircumcised, slain by the sword." (22) "Asshur is there and all her company; his graves are about him; all of them slain, fallen by the sword." (32) "For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord."

I presume the reading of these verses will satisfy the Christian with the disposition of Pharaoh and his people; if not call on God for the opening of another battle of his wrath, and get into some good dark closet and pray where no person will hear you, and your bible God will do just as much as he ever did to satisfy you.

But God is generally fixing and preparing for war, and these are some of his instructions: (xxxiii. 2) "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon the land if the people of the land take a man of their coasts, and set him for their watchman." (3) "If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;" (4) "Then, whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head." (5) "He

heard the sound of the trumpet and took no warning; his blood shall be upon him. But he that taketh warning shall deliver his soul."

(6) "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hands."

And he gives his people a second hand talk in this wise: (25)

"Wherefore, say unto them, thus saith the Lord God: ye eat with the blood and lift up your eyes toward your idols, and shed blood; and shall ye possess the land?" (26) "Ye stand upon

your sword, ye work abomination, and ye defile every one his neighbor's wife; and shall ye possess the land?" (27) "Say

thou thus unto them, thus saith the Lord God: As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves, shall die of the pestilence."

But the Lord appears to have a spite at Mount Seir, and thus does he express himself: (xxxv. 5) "Because thou hast had a perpetual hatred, and thou hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end." (6) "Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; since thou hast not hated blood, even blood shall pursue thee."

And now that the Lord had quite a bone yard around over the earth, he turned his attention to the bone business, which, from sacred history, he appears to understand quite well, but read this dream about it: (xxxvii. 5) "Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live." (6) 'And I will lay sinews upon you, and will bring up flesh upon you, and will cover you with skin and put breath in you and you shall live; and ye shall know that I am the Lord." (7) "So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the

bones came together, bone to his bone.” (8) “And when I left, lo, the sinews and the flesh come up from them and the skin covered them above; but there was no breath in them.” (9) “Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.” (10) “So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”

But you old Christian (pretended) peacemakers, see what he did with the bones; why, he made a great army of them. What do you think of the bone deal, any way, Mr. Christian? But just wait a little; God is mad again; read: (xxxviii. 19) “For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel.” (21) “And I will call for a sword against him throughout all my mountains, saith the Lord God; every man’s sword shall be against his brother.” (22) “And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones of fire and brimstone.”

And now God finds that the birds and animals are hungry so he provides them with food in this wise: (xxxix. 4) “Thou shalt fall up in the mountains of Israel, thou and all thy bands and all the people that is with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured.” Now the food was the “Prince of Gog,” and the people, and thinking a grand old feast for the birds and animals would be nice to look upon he summons the entire supply of earth and heaven, in this way: (17) “And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.” (18) “Ye shall eat the flesh of the



mighty and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan." (19) "And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you."

Other bloody scenes and records of wickedness find description in this book, if you care to peruse them, but I tire of their consideration.

## DANIEL (Belteshazzar).

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Mr. Daniel, for whom this book was named, was another of those dreamers, or one of those fellows of old that by reason of having an overloaded stomach at night from excessive drink and the banquet gorge, made records, had dreams, and otherwise cavorted around in such a manner as to thoroughly impress the bible God and the Christian with the propriety of giving them a place in sacred history, and to compel of the ignorant a certain reverence and disposition to worship and adore them. And this heathenish God placed around and upon their writings a kind of "halo" of inspiration and seal of divine sanctification, making them, however, appear the more ridiculous and inconsistent to the thinking and reasoning reader.

It must not be forgotten, however, that there were other dreamers, but it must be distinctly borne in mind, that these Jews, Israelites, or chosen people of God were a little whit better dreamers than any other; they appeared to be more certain, positive, and swifter in their dreams, and always able to dream at just the right time and place, and, too, they would always dream just enough, but not the least particle too much, for the fact is, that according to this sacred history these dreamers of God never made a mistake in a dream or missed their guess a single time, proving as it does that they were experts. And to the intelligent reader of to-day, the entire bible would appear to have been a reputed dream of some old glutton that lived at a time when men did not know of as much of the surface of this earth as some men of to-day own and use as a stock ranch, when they declared that the earth was flat, the moon a cheese, the sun the eye of an irate God, meteors the fire that God was spitting at them, and that the stars were the ends of the icicles hanging on the eaves of God's tabernacle or tent.

According to this divine work of God's, one Nebuchadnezzar, king of Babylon, had a dream, but not being inspired of God, nor a member of God's chosen people (the Jews), he fell a little short and did not complete it, so he got this expert, Daniel, to take up the theme of a sleeping man's thoughts and finish it. Now it seems that old Nebuchadnezzar had his dream in the bed, as did also Dreamer Daniel, but King Nebuchadnezzar's bed would not work right some way, so Daniel took the dream to his bed and finished it; and this is what he, Nebuchadnezzar had seen, or rather what he should have seen: (ii. 31) "Thou, O, king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." (32) "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass." (33) "His legs of iron, his feet part of iron and part of clay." (34) "Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay and brake them to pieces." (35) "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." Which when fully explained to Nebuchadnezzar, convinced him of Daniel's ability to dream and of Daniel's right to the "medal" and a commissioned office, as it is here written by Daniel himself: (47) "The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." (48) "Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and a chief of the governors over all the wise men of Babylon."

Another circumstance or happening of an event is here recorded by Daniel, and while mentioned by him and referred to by Christians as being an actual occurrence, it is nevertheless an im-



possibility as science teaches. As these fellows that lived about the time Daniel did were in the dreaming business, we must charge the story to another overloaded stomach, and credit it to one of those sleeping thoughts. The case was about like this; Daniel had with him three Jewish friends, who, while under the control of Nebuchadnezzar, and being amenable to his laws, refused to obey them, and thereby evoked the king's wrath, and accompanying it a decree for their death in the fiery furnace, and in order that no mistake be made, the king ordered the fires to be made seven times hotter than the usual heat, which, if possible, would probably raise the temperature to about 2,000 degrees Fahr., but for all that let us see what happened to these friends of the dreamer; which is as follows: (iii. 19) "Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated." (20) "And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace." (21) "Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast in the midst of the burning fiery furnace." (22) "Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego." (23) "And these three men, Shadrach, Meshach, and Abed-nego, fell down into the midst of the burning fiery furnace." (25) "He answered, and said, lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Now according to this story here are men that burn up without going into the fire at all, while others lay down in it and walk in it, through it, see it, feel of it, hear it, and inhale it, yet they come out without the smell of fire on their garments.

And now, Mr. Christian, I ask even you, contrary and blind as you are, if you don't think that story sounds like a dream? in

other words rather fishy? Then read, men! read, woman! and child! be sure and read; learn that a certain temperature will burn the flesh of man, and that a temperature that burns the flesh of one will burn the flesh of another.

And, again, the following bit of divine inspiration sounds very much like the recital of a dream, or the emissions of a grog-belabored brain, with sleep the characteristic of the subject, and only sufficient wakeful moments to allow of the relating of a drunkard's vision; and this is what God, David, and the Christians want honest, sober, and thinking people to believe: (v. 1) "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." (2) "Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, his princes, his wives, and his concubines, might drink therein." (3) "Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them." (4) "They drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." (5) "In the same hour came forth fingers of a man's hand, and wrote over against the candle stick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." (6) "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." (7) "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And he spake and said to the wise men of Babylon, Whosoever shall read this writing, and shall show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." (8) "Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof." "Then the king Belshazzar was greatly troubled, and

his countenance was changed in him, and his lords were astonished." And now the expert dreamer is brought to the front again in this wise, and thus were things spoken: (13) "Then was Daniel brought in before the king, and the king spake and said unto Daniel, Art thou that Daniel which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?" (17) "Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." (25) "And this is the writing that was written: MENE, MENE, TEKEL, UPHARSIN." (26) "This is the interpretation of the thing: MENE: God hath numbered thy kingdom and finished it." (27) "TEKEL: Thou art weighed in the balances and art found wanting." (28) "PERES: Thy kingdom is divided and given to the Medes and Persians." (29) "Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom." And the following will clearly indicate what effect the dreamer's words had on the king, and how disastrous it was to the king in having just one dream, duly interpreted by our expert dreamer: (30) "In that night was Belshazzar the king of the Chaldeans slain." However this is the only dream that ever proved fatal to even a king, while God, the other kings, the priests, and preachers always came out on top, or at least manifested signs of life for several days, and in the case of God the Christians would have us believe until this day; however nothing has been seen or heard from him since about the year 100 A.D.

And again our attention is called to another and as impossible a feat for man while awake, to perform, and this seems to be the scheme that the dreamer in his fertile mind has constructed and submitted to man for belief under garb of Lord-sanctified and God-inspired and which Christians to-day teach to their children as true, and try to foist on to considering man as having hap-



pened; and it was thus wise: King Darius and his president passed a law that all the people should appeal to the king (Darius) and to no other king of God, for any decree or petition they wished granted; but Daniel wanted a better position or salary, so he got smart and opened his window and prayed toward Jerusalem, and to some other God for something (nobody knows what) which of course brought his case within the criminal code, and the penalty for the violation thereof meant an unarmed visit to a den of wild ferocious lions, and such a decree being passed on Daniel's case, the following events happened, at least according to the sacred work of the Lord, that is inspired by this bible God, and taught by ignorant or stubborn human beings, to-wit: (vi. 16) "Then the king commanded and they brought Daniel and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee." (17) "And a stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet, and the signet of his lords; that the purpose might not be changed concerning Daniel." (19) "Then the king arose very early in the morning, and went in haste unto the den of lions." (20) "And when he came unto the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (21) "Then said Daniel unto the king, O king, live forever." (22) "My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me; for as much as before him innocency was found in me; and also before thee, O king, have I done no hurt." And now having escaped in this case all O. K. (in his mind) he goes after another dream in this manner. What his diet has been the day previous to this restless night no mention is made, and it is left to pure imagination and conjecture, which would suggest a great debauch and feast. Nevertheless I here submit the happenings during the next trance which is as follows: (vi. 1) "It pleased Darius to set over the kingdom an hundred and

twenty princes, which should be over the whole kingdom." (2) "And over these three presidents, of whom Daniel was first, that the princes might give accounts unto them, and the king should have no damage," (3) "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." (4) "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." (5) "Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." (6) "Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever." (7) "All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions." (8) "Now, O king, establish the decree, and sign the writing, that it be not changed according to the law of the Medes and Persians, which altereth not." (10) "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (13) "Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." And after this the vision man says: (vii. 15) "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me."

And in the vision talk with the animals Daniel has the following conversation (of course everybody knows that men and animals talk and converse with each other, just too nice for anything,



even the poor ignorant Christian is onto that deal between man and beast: (16) "And I came near unto one of them that stood by, and asked him the truth of all this. So he told me and made me know the interpretation of the things." (17) "These great beasts, which are four, are four kings, which shall arise out of the earth." (18) "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." This, now, being the truth, as the beast said so; Daniel proceeds to do some guessing. These are the guesses he made; (19) "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet." (20) "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." (23) "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." (24) "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." (26) "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

However, Daniel seemed a little leary of this dream, and from the following: (vii. 28) "Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart." We find (according to sacred history) that he kept it to himself, and how in the world it got out is not known to this day, and so we will have to presume that some other expert dreamer saw the same thing, and very unprofessionally told it on Daniel, but being ashamed of such impositions as were being worked in those days, had it charged to Daniel; and this bible God, knowing no



better, allowed himself to be represented as squirting his inspiration through siphon Daniel, and just so these Christians have accepted this kind of inspiration and sanctification. But the next vision would show Mr. Daniel to have been herding sheep the day before, and that the goats (at least one old he-goat) got mixed up with his herd and had caused him some trouble, for he says: (viii. 3) "Then I lifted up mine eyes, and saw, and behold there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last." (4) "I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great." (5) "And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." (6) "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power." (7) "And I saw him come close unto the ram and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground. and stamped upon him; and there was none that could deliver the ram out of his hand." (8) "Therefore the he-goat waxed very great; and when he was strong the great horn was broken; and for it came four notable ones toward the four winds of heaven." (9) "And out of one of them came forth a little horn which waxed exceeding great toward the south, and toward the east, and toward the pleasant land." (10) "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." And in the foregoing please note the condition, kind, and growth of the horns, also the stars that this goat stamped on; not that anything out of the ordinary happened, for it is perfectly natural for goats to stamp on the stars (especially when the goat is on top of you, and stamping

you at the same time), but that the fact is inspired by God and made a part of sacred history.

Until now everything recorded about historical Daniel has been his vision, but here comes one of his facts, and being recorded in this good truthful bible is of course beyond question correct. However, it being a queer incident and not often seen by men, I must call your attention to it: (x. 5) "Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz." (6) "His body also was like the beryl, and his face as the appearance of lightning, and his eyes of lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." But, lo and behold, I am mistaken, it was only a vision, for Daniel says so, and being in the Christian book of visions I acknowledge my mistake and give way to Daniel's statement which is as follows: (7) "And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them so that they fled to hide themselves."

Poor Daniel after seeing all these visions and having all these dreams knows nothing, as the following indicates: (xii. 8) "And I heard, but understood not; then said I, O my Lord, what shall be the end of these things?" (9) "And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end." (13) "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

So please, dear Christian, don't ask those that read, think, and reason for ourselves to put any faith in this good, nice, dear, sacred and God-inspired book of Daniel that you make and constitute a part of your holy bible."

## HOSEA.

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In this section of the inspired book, Hosea (that the Christians carry under their arms to church and Sunday-School, and that the preacher and priest gaze at, and with a wise angelic face look at their fool pew tenants, and quote from), we again find this bible God looking after the moral, credible marriage, and ancestry of his chosen people, and this is his first advice to "Mr. Hosea:" (i. 2) "The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, departing from the Lord." Showing plainly the immoral character of this bible God, and the following indicates the willingness of his chosen people or Christains to support him in such conduct: (3) "So he went and took Gomar the daughter of Diblaim; which conceived and bare him a son." And pertaining to his mother this Christain God advises Christain Hosea to thus say: (ii. 2) "Plead with your mother, plead; for she is not my wife, neither am I her husband; let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts." And in case of her refusal then God would do that which would be unbecoming an outcast, libertine, ingrate, or tyrant, and 'tis thus: (3) "Lest I strip her naked and set her as in the days that she was born, and make her as a wilderness and set her like a dry land, and slay her with thirst." (4) "And I will not have mercy upon her children; for they be the children of whoredoms." And thus does he speak to this Christian about the conduct of his mother, which would call for resentment in any person except a Christain, and these are God's comments and assertions: (5) "For their mother hath played the harlot; she that conceived them hath done shamefully; for she



said I will go after my lovers, that give me my bread and my water, my wool and my flax, my oil and my drink." (10) "And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand." (14) "Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortable unto her."

But God, not satisfied with Hosea having but one woman, now directs him as follows: (iii. 1) "Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adultress, according to the love to the Lord toward the children of Israel, who took to other gods and love flagons of wine." And willing agent that he is, will be indicated in succeeding verses: (2) "So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley." (3) "And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, for thou shalt not be for another man; so will I also be for thee." And now after all this advice and directions that this Lord God of the bible has given, he is seized with a moral strain and has blood in his eyes, as now indicated: (iv. 2) "By swearing, and lying, and killing, and stealing, and committing adultery, they brake out and blood toucheth blood." (5) "Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother." (10) "For they shall eat and not have enough; they shall commit whoredom and shall not increase; because they have left off to take heed to the Lord." (11) "Whoredom and wine and new wine take away the heart." (13) "They sacrifice on the tops of the mountains and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery." (14) "I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery; for themselves are separated with whores, and they sacrifice with harlots; therefore the people that doth not understand shall fall. (18) "Their drink is sour; they have committed

whoredom continually; her rulers with shame do love, give ye."

If any of those quotations indicate a pure-minded God, then may reason freeze in its course of research, thought cease to act, the mind to consider, and virtue make loose her guards and protectors; and yet, will this good bible Christian God give such advice as he? Hosea still presumes the ignorance of the people and says: (v. 3) "I know Ephraim and Israel is not hidden from me; for now, O, Ephraim, thou commitest whoredom, and Israel is defiled." (7) "They have dealt treacherously against the Lord; for they have begotten strange children; now shall a month devour them with their portions." (vi. 9) "And as troops of robbers wait for a man, so the company of priests murder in the way by consent; for they commit lewdness." (10) "I have seen an horrible thing in the house of Israel; there is the whoredom of Ephraim; Israel is defiled." (vii. 4) "They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough until it be leavened." (ix. 1) "Rejoice not, O, Israel, for joy, as other people; for thou hast gone a whoring from thy God; thou hast loved a reward upon every corn-floor." (11) "As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb and from the conception." (13) "Ephraim, as I saw Tyrus, is planted in a pleasant place; but Ephraim shall bring forth children to the murderer." (14) "Give them, O, Lord: What wilt thou give? Give them a miscarrying womb and dry breasts." (16) "Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb." (xii. 3) "He took his brother by the heel in the womb and by his strength he had power with God." (xiii. 13) "The sorrows of a travailing woman shall come upon him; he is an unwise son; for he should not stay long in the place of the breaking forth of children." (16) "Samaria shall come desolate; for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces; and their women with child shall be ripped

up." This last verse will certainly do as the doxology for this book, though there is much yet that can be copied out of "Hosea" that reflects no credit to the author of the Bible, or the Christian that teaches it, and as for the teachings of peace and manifestations of virtue and morality, the book of "Hosea" is certainly entitled to a place in this Christian creed, as it has and will have as long as preachers preach, priests and popes dictate, and fools follow blindly their instructions.



## JOEL.

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In this book of the bible, it reads as though the Lord was anxious to arouse some enthusiasm among his people, for he not only asks them to howl, but he, himself, participates in that kind of enjoyment of man that is generally more manifest during political campaigns, or at religious camp-meetings or revivals; and too, as is usual in this religious book he speaks of war, and wants the men to prepare, and as this bible God would rather go to war than plow corn or trim trees, he makes suggestions as to what should be done with plow and pruning hooks, and as sacred history is more reliable (in your mind than any other) I will quote the words from this inspired work, feeling that Christians will read, believe, and teach that portion of this work of mine, as they are the ones I wish to reach, for all others are safe from hell, war, and pestilence, except as nature provides, or her laws are not complied with. So here goes for some of the sayings of this roaring God.

Chapter i. 2: "Hear this, ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?" (4) "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten." (5) "Awake, ye drunkards and weep, and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth." (8) "Lament like a virgin girded with sack-cloth for the husband of her youth." (11) "Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished." (13) "Gird yourselves, and lament ye priests;

howl, ye ministers of the alter, come, lie all night in sack-cloth, ye ministers of my God; for the meat-offering and the drink offering is withholden from the house of your God." (19) "O Lord, to thee will I cry, for the fire hath devoured the pastures of the wilderness and the flame hath burned all the trees of the field." (20) "The beasts of the field cry also unto thee; for the rivers of water are dried up, and the fires hath devoured the pastures of the wilderness.

Chapter ii. 1: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." (3) "A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." (5) "Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devour-eth the stubble, as a strong people set in battle array." (6) "Before their face the people shall be much pained; all faces shall gather blackness." (10) "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining." (20) "But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, because he has done great things." (28) "And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (29) "And also upon the servants and upon the handmaids in those days will I pour out spirit. (30) "And I will shew wonders in the heavens and in the earth: blood, and fire, and pillars of smoke." (31) "The sun shall be turned into darkness, and the moon into blood before the great and the terrible day of the Lord come." (iii. 1) "For behold in those days and in that time, when I shall bring again the captivity of Judah and

Jerusalem.” (3) “And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.” (8) “And I will sell your sons and your daughters into the land of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the Lord hath spoken it.” (9) “Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near; let them come up.” (10) “Beat your ploughshares into swords, and your pruning hooks into spears; let the weak say I am strong.” (12) “Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I set to judge all the heathen round about.” (15) “The sun and the moon shall be darkened, and the stars shall withdraw their shining.”

Not being satisfied with the amount of roaring and noise made by the people, God takes the leadership of the serenading band and tries his lungs, which together with the thunder and lightning certainly made of the occasion a very spirited and animated demonstration, and then, too, God's fireworks are not expensive to him as he allows nature to furnish lightning, thereby avoiding the necessity of putting in electric dynamos or the purchase of powder.

I said the Lord roared, and now I am going to prove it: (16) “The Lord also shall roar out of Zion, and utter his voice from Jerusalem and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.” Now, Mr. Christian, what would you think of this Lord if he would come stalking into your church on Sunday, (not the Lord's day for that is Saturday) and let out one of those good old bible time roars? Would you believe it was God, or if you heard a roar, wouldn't you think it was one of the mean boys that did not belong to your church? And yet God is just as liable to roar to-day as he was 4,000 years ago.

This book is a very short one, but has given this bible God time to roar, darken the sun, moon, and stars, order all forms of farm and garden utensils to be made into swords and spears to



kill human beings with, and those not killed he is going to sell to the highest bidder for cash. You see it must be cash, for a note might not be good for many days, as his wrath is liable to get mixed up with the kindling and ignite and burn, in which event he would destroy all security and perhaps kill the maker of the note or sell him, so God (this bible God I mean) can only do a cash business, a habit to this day practiced by his only chosen people, the Israelites (Jews).

## A M O S.

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This book proves beyond all doubt that this bible Lord roared, and with effect, too; just read what Amos says about it: (i. 2) "And he said, the Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." So this proof certainly classes this bible God with the roaring gods and there we leave him, for the barking dog will never bite, and "'Tis the shallows that ripple and bubble for the deeps are dumb."

As an incendiary, this bible God, the Lord of the Christians, has no equal, and as to proof, just read what he says in following chapters: (4) "But I will send a fire into the house of Hazael, which shall devour the palaces of Benedad." (7) "But I will send a fire on the wall of Gaza, which shall devour the palaces thereof." (10) "But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof." (12) "But I will send a fire upon Teman, which shall devour the palaces of Bohaz." (14) "But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind." (ii. 2) "But I will send a fire upon Moab, and it shall devour the palaces of Kirioth; and Moab shall die with tumult, with shouting, and with the sound of the trumpet." (5) "But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem." Now, Mr. Christian money loaner or banker, what good would a note or chattel mortgage be worth against those fellows, or any one else, if such a God as your bible Lord was actually conducting things on this earth as your book teaches? I tell you, you fellows would be the next set to roar, after such a God as you have, got through; the following verse will show the animosity

God had for a house, and by the destruction of houses are homes made desolate, and women and children driven into the street to seek shelter; but read what the Lord says: (iii. 15) "And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." This is only accumulative evidence of the destruction of houses by this Christian God while no place is yet found where he built one.

The following verse shows that God had more than one way of handling his dear tender subjects: (iv. 2) "The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks;" and the only consolation obtained is that only Christians will be so dealt with.

From the reading of the following verse: (vi. 9) "And it shall come to pass, if there remain ten men in one house, that they shall die; one would be constrained to the belief that God thought his people were traitors, and that it was not safe to let as many as ten get into one house at a time for fear of conspiracy; however, this bible God was opposed to having houses, homes, and comforts of life, for his people to enjoy.

The following saying is one from which a Christain gets much comfort, at least it is so hoped, for certainly no other class of people does; but read it: (vii. 17) "Therefore thus saith the Lord; thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land." For further evidence of the cruel, murderous, and hardheartedness of this bible God, I refer you to the following passages in God's Divine work: (ix. 1) "I saw the Lord standing upon the altar; and he said, smite the lintel of the door, that the posts may shake, and cut them in the head all of them; and I will slay the last of them with the sword. He that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered." (2) "Though they



dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: (3) "And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." (4) "And though they go into captivity before my enemies, thence will I command the sword, and it shall slay them, and I will set mine eyes upon them for evil, and not for good." (10) "All the sinners of my people shall die by the sword, which say: The evil shall not overtake nor prevent us." Oh you Christain coward and blind mortal, read the villany of your bible.

## OBADIAH.

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This man, according to the divine record of the barbarians, was one of those dreamers, but his evening lunch not having been a heavy one, he did not succeed in getting into dreamland very far; therefore has but little to relate; and again, too, it was, perhaps, his first attempt, but as he certifies to the Lord's disposition for will call your attention to that fact in i. 1: "The vision of Obadiah. Thus saith the Lord God concerning Edom: We have heard a rumor from the Lord, and an ambassador is sent among the heathen; arise ye, and let us rise up against her in battle."

And as to God's desire and willingness to burn, make desolate and devour with fire, I ask you to read from God's inspired book the following: (i. 18) "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

There, now, Mr. Christian, see what would become of your pleasant home and other buildings if it was not for the bible infidel.

## J O N A H .

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Without this infinitely inspired and finitely constructed story, or bunch of myth, having a place in the sacred bible, the work would be quite incomplete; for Jonah was certainly a character, whose doings and adventures are such as to call the attention of a great creator of heaven and worlds to particular notice and mention, for truly was Jonah the McGinty of bible days, and the story of his unpleasant confinement, for three days in the stomach of the whale, perhaps created as great an impression upon the minds of the people of those days, as did the McGinty song on the minds of jolly men when it was first sung: and this purports to be about the run as it regards the Jonah novel.

Now it appears that the Lord was in the country some place and saw this Mr. Jonah and told him to go to Nineveh and preach, but Jonah knowing that he was not cut out for a preacher, but instead, for fish bait, started for Tarshish via Joppa, where he engaged and paid for steerage passage to his destination; requiring as it did a short trip on the waters of the Mediterranean sea; and, as is usual in those "novel" cases, the storm rose and tossed the ship about so that the passengers and crew were all scared, and much excitement prevailed; and Jonah having already become disgusted with himself, and perhaps had contemplated suicide, made this suggestion to the crew of the ship: (i. 12) "And he said unto them, Take me up, and cast me forth, into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." Feeling also that by his body coming in contact with the troubled waters of this great sea that a quieting effect would be produced on the bucking billows, and taking him at his word, the sailors so acted: (15) "So they took up Jonah and cast him forth into the sea; and the sea ceased



from her raging." And sure enough it fixed the waters, while at any other time in the history of oceans, whole ship loads of people could have jumped into the waters, and many of them have and they would not so much as leave a hole in the wave; but here is one of these bible characters that settles the foam of an entire sea. But this is not all that happened to this bible McGinty, as we find by reading the next sacred statement: (17) "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." This shows what a handy and convenient God this bible character is; but should the entire crew, together with all the passengers, of one of our largest steam passenger vessels to-day, on coming ashore, make such a statement, not one of these Christians would believe it, even though their best and most trusted friend that might be on board would positively assert and declare the truth to be so; but they will believe these old bible writers that they are not acquainted with, and that the sight of one of our present steam ships would scare to death, and that by their own confession were adulterers, murderers, or of illegitimate birth.

Let us consider another feature of this verse, which says that Jonah was in the whale's belly for three days; nor dare any Christian deny it. I dare you, you cowards! While the thinking man or reading woman knows better, and the independent person will say so, only cowards, liars, and villains will assert it as a truth, after they have considered the statement and investigated the truth; for in the first place it is and always has been impossible for any being or animal to live for such a length of time without breath which would be impossible to obtain or enjoy in the stomach of the whale; nor will the scientist, zoologist, or even the whale-ologist concede for one moment that the throat of the whale will admit the body of a man through it. And, again, digestion is always at work in the stomach of any animal when the presence of food or material on which to work is there and remains. And the idea of the God that made heaven, earth,

ocean, and stars preparing a whale for that particular occasion, and for Jonah, is surely too absurd a proposition to receive comment or consideration.

But, dear reader, please consider the next proposition that is written in the reputed word of the Lord, duly inspired by a murderous God and sanctified by the blood of millions of people better than any king that ever sat on a throne, wore a crown, or wielded a scepter; but let us read it: (ii. 1) "Then Jonah prayed unto the Lord his God out of the fish's belly." Now, kind reader, do you believe that? Christians, do you believe that statement? If you do, I certainly hope your ignorance is bliss, for you surely show no wisdom, learning, thought, reason, or even common sense; for the only reasonable thing mentioned in connection with this Jonah and the whale's belly acquaintance-ship is found in the following quotation from the divine work: (2) "And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." And it would certainly sound reasonable in so exclaiming. Yet after a man had been in a whale's belly three days and was yet able to talk, it would seem natural for him to say that he "cried out of the belly of hell;" nor do I believe that after one of these Christians had been in a whale's belly for three days, that they would express themselves in a milder language, though of course they (the Christians) could stay in the belly of a whale for three days and even longer if it would help this inspired work of God. But just for a change, Mr. Christian, try it and see how it would go, and if you can do as this bible says Jonah did, I will believe everything in it, and if you can't then you must acknowledge that the story is a lie or that you are not as smart as Christians were three or four thousand years ago. Now which will you do? Either put up or shut up—act or keep your peace.

But Jonah got out all right of course, just as all of the principal characters of a novel do, and in just as graceful a manner, as the following will indicate: (ii. 10) "And the Lord spake unto

the fish, and it vomited out Jonah upon the dry land," which is positive proof that Jonah was a bitter pill, even for a whale, as it could not digest him, shut off his wind, crush him, or in any other way dispose of him except to vomit him out and get the unpleasant load off its stomach; and then, too, think how accommodating this whale was, for it even deposited him on dry land.

Now when Jonah had ended his three days of explorations and investigations in the stomach of the whale, he proceeded to the city of Nineveh, and as might be expected of him, after three days in the Mediterranean sea, the first order he made was that the people should drink no water, showing therein his lack of common sense, good judgment and reason, or in other words a disposition to regulate by law the appetites of other people, and it appears of record in the divine work of God that the Lord or someone did something in this city that displeased Jonah, so he went out east of town and sat down there, to contemplate on the advisability of committing suicide, but this same bible and Christian God came to his rescue, and the following words of the record for this sacred bureau will tell how: (iv. 6) "And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." But as God saw this was a comfort to him, reversed the programme as follows: (7) "But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered," after which Jonah fainted, and said he wished he was dead.



## M I C A H.

In the beginning of this man's performances as a bible character, he seems to have been somewhat excited, as the following will indicate: (i. 8) "Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls." The succeeding words which are as follows: "For she gathered it of the hire of an harlot, and they shall return to the hire of an harlot." And further does he relate in regard to her, "for her wound is incurable," shows how reckless the bible people were in their talk about women, but from his vulgar talk we will proceed to what he says that this kind peaceful God and bible inspirator is going to do, which is recorded in this series of stories of the myth: (v. 8) "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces and none can deliver." (9) "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." (10) "And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:" (11) "And I will cut off the cities of thy land, and throw down all the strong holds:" (12) "And I will cut off witchcrafts out of thine hand; and thou shalt have no more sooth-sayers." (13) "Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thy hands." And to show that the fellow that don't believe in the bible will be duly attended to and not neglected, *God* (this bible God, not the creator of heaven, earth, and stars) says: (v. 15) "And I will execute vengeance in anger and fury upon the heathen, such a word as they have not heard." Which applies to about

seventy-eight out of every seventy-nine persons the world over, so it is plain to be seen that God will “ execute vengeance in anger and fury ” upon most of the people of this world.

## N A H U M .

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But little is known of this man; however, being one of those dreamers, or men that had visions, is entitled to a place in this bible, and credence at the hand of the Christians, and yet he appears to speak, or rather dream, of God in about the same way that the other fellows did, as the following quotations will prove: (i. 2) "God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." (5) "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." (8) "But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." (10) "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." (ii. 3) "The shields of his mighty men are made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken." (4) "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." (6) "The gates of the rivers shall be opened, and the palace shall be dissolved." (iii. 1) "Woe to the bloody city; it is all full of lies and robbery: the prey departeth not;" (4) "Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witch-crafts that selleth nations through her whoredoms, and families through her witchcrafts." And please note well, reader, the disposition of this God, for we are nearing the end of the old bible and will soon be under a new dispensation, and I want you to remember this old bible God, and then



compare him to this same cruel God of the new book, which Christians claim is a better God, but the proof is there to show him the same revengeful, destructive, and wrath-dealing God.

## H A B A K K U K.

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Chapter i. 1: "The burden which Habakkuk the prophet did see," indicates that this character was a prophet. However, it was through the vision medium that he received his information. Let us read what he says: (12) "Art thou not from everlasting, O Lord my God, mine holy one? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." In this he must have reference to this bible God, its kings, priests, and preachers, for only they have done such a thing, at least to such an extent. He speaks farther and says: (16) "Therefore they sacrificed unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." (17) "Shall they therefore empty their net, and not spare continually to slay the nations?" And thus does he speak of God the holy one: (ii. 4) "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." (5) "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." (6) "Shall not all these take up a parable against him, and a taunting proverb against him and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!" (11) "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." After which he turns his attention to himself, and thus does he narrate: (16) "Thou art filled with shame for glory; drink thou also and let thy foreskin be uncovered; the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." Yet after all this feeling in

himself, in order to get fools to observe this book he says: (18) "What profiteth the graven image that the maker thereof hath graven it; the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols." Which is a display of nerve due a villain, for he has made his God as is acceptable to him. Then why not allow others the same privileges?

The following intimates his feelings and hearings: (iii. 16) "When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Which shows the loathesome condition of his body."



## ZEPHANIAH.

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This writer also bears testimony of the destructive character of this God of sacred history in this wise: (i. 2) "I will utterly consume all things from off the land, saith the Lord." (3) "I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." These articles including everything of worth, other evidence is only accumulative.

The following illustrates one of the scenes of destruction: (17) "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung."

Now this being an expert prophet, and accepted by God, and the council that passed on the books, that should constitute a code and crede for Christians, ventures to criticise other prophets in this language: (iii. 4) "Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." Which clearly indicates that the prophets of the olden times did not always agree, nor live in peace and harmony one with another, as prophets and Christians should, and that the only reason we do not read the prophesies of other men in this book is because they were not in favor with the powers that built the bible.

## H A G G A I.

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I merely call this witness, Your Honor, for the purpose of corroborating with his testimony the evidence given by former witnesses as to the destruction caused by and the inclinations and habits of the prisoner at the bar, and show again his (God's) disposition and manner toward the heathen. (Court to witness) Answer the question. (Witness) I say that God said (ii. 22) "And I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." That is all. Take the witness, Mr. Christian.

## Z E C H A R I A H .

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I quote a few paragraphs from this book, or portion of the divine work, of this man-made, divine God, to show that on the very eve of a new administration that the same disposition of brutality and desire to have women ravished, etc., yet exists in this heathenish Jehovah; and they read thus: (v. 7) "And behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the ephah." (8) "And he said, This is wickedness, and he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof." (9) "Then I lifted up mine eyes, and looked, and behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven." (ix. 4) "Behold the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire." (6) "And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines." (xi. 6) "For I will no more pity the inhabitants of the land, saith the Lord; but lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them." (xii. 4) "In that day, saith the Lord, I will smite every horse with astonishment and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness." (9) "And it shall come to pass in that day, that I shall seek to destroy all the nations that come against Jerusalem." (xiv. 2) "For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and residue of the people shall not be cut off from



the city." (3) "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (12) "And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." (15) "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague." With this witness I am done.

## MALACHI.

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This is the last essay that the old bible or dispensation contains, and being the last witness in the first trial, and not having failed to obtain good evidence from all the other witnesses, will try and show an array complete throughout the length of the old bible that no Christian can impeach, and each with his link has assisted to complete the chain of evidence that must convict the prisoner (God) at the bar of reason, of every crime known to man, either as principal or accessory.

Let us examine this last witness, and here is what he says about "Esau." (i. 3) "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." And having become vexed at the priests, the Lord plainly talks in these words: (ii. 3) "Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it." And for these people that God and Christians term wicked, etc., this shall be their destiny: (iv. 1) "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (3) "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I will do this, saith the Lord of hosts." And the last verse reads in these words: (6) "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Which shows what he will do with parent and child if their manner does not suit him.

One other thing I wish to call the attention of the reader to is

this: That the last word used by the Lord in the old bible is one with as cruel a meaning as letters can express, the young articulate, the mind consider, or eye observe: "*Curse.*"



## M A T T H E W .

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The book of Matthew is the only one of the four gospels which will be here considered inasmuch as they each pertain to the same thing throughout, to-wit: the genealogy through which Christ came, the immaculate conception of the Virgin Mary, mysterious birth of Christ, history of his life, death, and his resurrection.

We now begin observation and work under the new administration of the bible religion, at least according to the sayings and claims of the bible Christians, claiming as they do that the old has passed away and the new is ushered in. Now for the facts: (i. 1) "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Now Matthew did not believe exactly what he says; for while Christ was of the lineage of David and Abraham, he was not their son.

Among those of the ancestors of Christ, according to this divine and sacred book, I call your attention to the following names: Abraham, Isaac, Jacob, David, Solomon, Roboam, and Josaphat, together, of course, with many others with similar records down to the immediate family, as follows: (15) "And Eluid begat Eleazer, and Eleazer begat Matthan, and Matthan begat Jacob." (16) "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." (17) "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." This last verse, connecting directly as it does the lineage from Abraham to Christ, and exhibiting as it does in Jesus Christ the principal figure in the new dispensation is, as is claimed by this bible and Christians, a direct

relationship with all the old kings, rulers, and agents of God in the past and shows clearly that no new blood, no new class of people was ushered in under the new administration to govern the people, and to do the bidding of God, or carry out and complete this Christian code. The personal and family records of the ancestors of Christ, together with the believer thereof, by this bible God, who it is claimed is the father of this Christ, have been gone over and are familiar to all.

We will now proceed to the mysterious birth and divine parentage of Christ himself, and I here give the bible or Christian explanation thereof. (18) "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." (19) "Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily." (20) "But when he thought of these things behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." (21) "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." (22) "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying:" (23) "Behold, a virgin shall be with a child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (24) "Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: (25) "And knew her not till she had brought forth her first born son, and he called his name JESUS."

This section of divine and inspired history is imposed upon mankind by priests, preachers, and Christians, for their belief, and, too, these same bible teachers, with apparent earnestness and ghostly appearance, attempt to impress upon their fellowmen the necessity of accepting this Christ and the bible version of this conception and birth as not only being true, correct and

proper, but the only right and accepted one that has ever taken place in the history of man. Nor do they hesitate in attempting to prove the same by the old bible prophets, kings, and God, none of which are exempt from records of the most villainous.

Further yet these bible teachers claim, and will not allow you to believe otherwise than that this Christ is the only true Christ, that this immaculate conception was the only real and genuine one, that his life, edicts, doings, miracles, death, and resurrection are the only legitimate one that has transpired in this world; nor will the bible religion accept of the existence of any other, and have punished, even to death, millions of people for questioning, for manifesting a disbelief as to their pretended Christ. Showing in full the history of other nations and peoples, how ungenerous and ignorant of are the bible believers with the history of mankind; for the history of other religions, as good as their own, gives to their people their Christ; and as instances I here cite you, for in Japan, the god "Fo" became incarnate in the womb of the young betrothed of a king, her name was "Lhamoghioprul."

In China they reckon among the number of the sons of heaven the Emperor "Hoang-ti," whose mother conceived by a flash of lightning, and the China Emperor "Yao" was conceived in his virgin mother from the beam of a "star," while "Yo," the head of the first dynasty, owed his birth to the fall of a pearl from heaven into the bosom of a young maiden, and "Heov-Tsi" changed not the virginity of his mother, who conceived by divine operation and brought him forth without effort or pain, in a deserted grotto, and the lambs and oxen warmed him with their breath, while the most popular goddess of the celestial empire, conceived at the simple touch of a water flower, and her son was a great man and wrought miracles, while the Lamas say that "Boddha" is born of the virgin "Maha-Mahai," and "Sommonokhodom," the god of "Siam" owes his life to a virgin made pregnant by the rays of the sun.

Again does history say that "Lao-Tsev" took flesh in the



womb of a black virgin and was very fair, while the "Isis" of the Egyptians was a virgin mother, and the "Isis" of the Druids was to bring forth the future Savior.

"Jagrenat" and "Chrichna" were each the result of immaculate conceptions among the Brahmins; while "Ebrahim-Zer-Ateycht" the famous prophet of the "Magi" was the result of a nocturnal vision; and during the reign of King "Nimrod," for fear of the further occurrence of those immaculate conceptions, he orders all pregnant women put to death, but despite his precaution and murderous actions, yet the Christ for that people is saved by his mother, and he was known as "Zerdhocht."

And the "Maceinques," near Lake Zarages, in Paraguay, claim that one of their fair virgins was delivered of a son, who, after working miracles, ascended into the air in the presence of his disciple, and transformed himself into a shining sun. All of which appeared what to their people were miracles, mysteries, and unaccountable acts, and in their different ways and ideas peculiar to them, and their Christ had their resurrection, some were transformed into one thing, while others were made the likeness of something else, and certainly the conceptions in many cases were more probable than was that of Mary, for in her case every thing was a mystery and unseen, while with the others some conceptions are claimed to have taken place by coming in contact with flowers, plants, or something of a material kind, others being caused by the sight of something that was striking or impressive, as the sun, or stars, and yet not a Christian living, nor one that has lived, neither one that will yet live, will acknowledge that these conceptions have ever taken place or that the Savors of these very people as recorded in their divine history are facts or possibilities.

Yet with tyrant impudence would exact from us implicit belief in the history pertaining to their Savior, and would stop within the brain of man a questioning thought, or within the lips a questioning word, nor by action allow manifestation of disbeliefs to employ mankind, while the truth is as to all of these immacu-

late conceptions they are just as impossible as the falling of rain without a cloud, and sun's ray into the darkness of midnight, or satisfying of the hungry stomach without food, thirst without water, or obtain heat without warmth.

For sane history, thought and consideration, science and pysics all deny the possibility of such transactions. Nor is there a member of the medical fraternity in all this enlightened world to-day that dare stand in their college of learning and teach such a principle, nor is there an enlightened mother that would accept such a version as an excuse for the birth of an illegitimate child of her daughter; the father would proclaim such a theory as preposterous, the brother treat it with disdain, while the sister would scoff at the idea, and yet these Christian people take this same bible story that they know is impractical and impossible and teach it to their confiding Sunday school class, which principle if applied to their own home would not only be rejected, but the instigator thereof summarily dismissed.

Therefore, dear reader, in perusing the lines of the bible and considering the propositions therein contained, treat them with the same consideration, apply the same practical thought, use the same scale of wisdom and apply the same straight edge of reason that you would in any other work or book.

Do not be blinded by theories, mysteries, myths, faiths, or suggestions of designing and cowardly brains. And referring to this man Jesus Christ, well may we exclaim, "Filius Nollus" and "Terræ," for 'tis true.

It appears also from this bible history that Joseph was hard to reconcile to the condition of his wife, nor was it possible until they had got him to sleep and injected one of those bible dreams into his weak, frivolous mind and bribed him with the belief that her offspring would be a great man and the savior of his people, in consideration of which he became reconciled, and with a series of subsequent dreams was able to protect the child from death at the hands of King Herod; for the bible says: (ii. 12) "And being warned of God in a dream that they should not return to

Herod, they departed into their own country another way.” (13) “And when they had departed, behold the angel of the Lord appeared to Joseph in a dream saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.” (14) “When he arose he took the young child and his mother by night, and departed into Egypt.”

Having now been successful under the direction of one dream, in the following manner he succeeds through the guiding hand of another one: (19) “But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt” (20) “Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child’s life.” (21). “And he arose and took the young child and his mother, and came into the land of Israel.” And to be sure that no mistake be made in this bible record and the history of Christ, the following verse gives him a particular location: (23) “And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene.” Now this bible does not claim that Christ was taken to that city from necessity or choice, but that the words of the old prophets might be fulfilled, showing again the disposition of the people of the bible under this new administration to follow out the direction of the ancient people of their race.

Chapter iii. 2: “And saying, Repent ye, for the kingdom of heaven is at hand.” This is the saying of John the Baptist given as it seems off-handed and without authority, nor does he tell or explain how or why the kingdom of heaven is in any different place, either nearer to hand or from hand, than it had been in times past; and while it does not signify anything as to the man’s ability or inability by reason of his garb or wearing apparel, yet is an indication of the barbarous, uncultivated, uncivilized, improvised, primitive, and low grade condition of man in his generation, class, and people. I quote you the following (4); and I



now ask even Christians if a man in the condition he describes himself as being in, dieting himself as he did, would appear in your midst and pretend to teach you a form of religion, prescribe rules and precepts for your social code, and provide laws for your moral conduct, tell you that following him was a man born of the virgin, the result of an immaculate conception, and that he would preach to you of an unseen and mythical God that could save you from a future state of punishment, that he was the son of the creator of heaven, earth, and stars, and that in his father was vested supreme and limited power governing all that is, requiring of you certain recognition, reverence, and worship, in refusal for which eternal damnation and punishment in a hole provided by this God awaited you on the arrival of the monster of death, would you believe him? And as to his appearance I ask you if it would even comply favorable or would his true garb be as acceptable as would that of the most barbarous Indian or Aborigine of this country? It certainly would not, and yet you ask us to worship, to always obey this God and pretended creator, taught and originated by such men as he. And the following is the trash they give us and ask us to believe as history pertaining to the happening of events at the baptism of Christ by the hand of this man: (16) "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him." (17) "And lo, a voice from heaven saying, This is my beloved son, in whom I am well pleased."

No person will claim to-day that the heavens can be opened, for it is an impossibility, nor is it possible for the eye of our people to see a spirit, or to hear a voice out of heaven. And again they say: (iv. 1) "Then was Jesus led up by the spirit into the wilderness to be tempted of the devil." Just as though this son of God could not in any way tempt Jesus himself, for Christ and God are one as is spoken of by the bible.

To show further that this Christ appeared as a lackey, and the devil made him appear like a fool, the following verses will in-

dicare: (2) "And when he had fasted forty days and forty nights, he was afterward an hungered." (3) "And when the tempter came to him he said, If thou be the son of God, command that these stones be made bread." (5) "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple," (6) "And saith unto him, If thou be the son of God cast thyself down, for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou shalt dash thy foot against a stone." (8) "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them." (9) "And saith unto him, All these things will I give thee if thou wilt fall down and worship me." These last two verses would lead a person to believe that the devil either did not know whom he was dealing with, or that he was a real estate agent and attempting to trade the earth off—or what God saw of it; either of which propositions would misrepresent him, for according to the bible he is one of the smartest, ablest, and most independent agents that God ever had, and according to the bible, having been once in heaven, is acquainted there, and the earth being his habitat his acquaintanceship is without limit in that locality. The only way that we can account for this attempted transaction with Jesus and the devil is that it must have been done to fulfill the sayings of some prophet.

To prove that it was not, and is not, the intention of Jesus and the writers of the new testament to do away with the law of the old bible, nor to interrupt the process and visions of the prophets, I refer you to the following verses: (v. 17) "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." (18) "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And the following verse will indicate the degree of righteousness that must be acquired by man before he can be admitted to the throne of God: (20) "For I say unto you, that except your righteousness shall



exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

And while this faultless Christ, coming as he does of the lineage of David and Solomon, yet, in a pretentious way, pretends to prescribe laws and rules of morality; the following being samples: (27) "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." (28) "But I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." And in so doing he makes of himself an imposter or a hypocrite, and condemns the immoral records of his ancestors, from his mother to Abraham, and as though the eye was of no consequence, or by reason of its presence you were in danger of hell, he further obligates us: (29) "And if thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that the whole body should be cast into hell." After which he gives other advice, among which is the following: (39) "But I say unto you, That ye resist not evil; but whosoever smite thee on thy right cheek, turn to him the other also." (40) "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (41) And whosoever shall compel thee to go a mile, go with him twain." (44) "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Which if strictly followed would find a man battered every day, your coat and cloak gone, walked to death, and bestowing your blessings upon those that cursed you, which would give a man not even time to sleep; but after doing all that then he blandly and presumptuously says: (48) "Be ye therefore perfect, even as your father which in heaven is perfect." He here refers to the God of the old bible, whose record for imperfection is unexcelled by any character in any history.

Christ then gives some more instructions in regard to prayer in this wise: (vi. 3) "But when thou doest alms, let not thy



left hand know what thy right hand doeth.” (5) “And when thou prayest thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward.” (6) “But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy father which is in secret; and thy father which seeth in secret, shall reward thee openly.” The advice given in this last verse shows that he is ashamed of the father that prayer is intended to reach, ashamed of the religion and foolishness of prayer, or is himself, or considers that the people are cowards; for the creator of all that is would not sanction or admire any such secret conduct, for with a countenance as broad as the heavens and hand that reaches to the limits of limitless does not ask that secret supplications be offered to him, but with head erect, and standing openly is the mode only acceptable by him.

Christ here describes the form of prayer, which is termed by Christians “The Lord’s prayer:” (9) “After this manner therefore pray ye: Our father which art in heaven, hallowed be thy name.” (10) “Thy kingdom come, thy will be done, on earth as it is in heaven.” (11) “Give us this day our daily bread.” (12) “And forgive us our debts as we forgive our debtors.” (13) “And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.” The first proposition in this prayer is certainly far-fetched, as no man has a right to say that our father is in heaven; that the creator of man now, or ever has resided there; man has no right to locate the father or creator of mankind, beyond what can be determined by science, research, investigation, comparison and knowledge in relation to the elements of the earth.

Further speaking he says, Thy kingdom come, which is unnecessary and presumptuous for if the creator of man designs to bring another kingdom the supplication of mortals will not prevent it, nor hasten its coming. But further praying he says: Thy will be done on earth as it is in heaven. From which we

are led to believe that he would have our streets paved with gold' costly and Gothic temples built, with a throne too imposing for even imagination to comprehend, on which is situated a tyrant king surrounded by everything pertaining to war and destruction. Again he says, Give us this day our daily bread, a proposition as inconsistent as it is impossible of being performed, for prayer has never provided for man a crumb or mouthful of food, or a single comfort of this life, and after offering this prayer a hungry man is compelled to go and secure his food, either by labor of his hand or brain. Then why this pretense? Forgive our debts as we forgive our debtors. In this of course a man can cancel the contracts of his own debtor, but in the forgiving of his debts, it is no more possible than it is for your breath to cancel the note in the banker's hand, a supplication to satisfy the records, or the wink of your eye to pay your hotel bill.

And further praying he says, Lead us not into temptation but deliver us from evil. In these words he would have us appeal to this bible God as though he would reverse his doings in the past, for it was him that placed temptation in our pathway, and he it was that gave us the inclination leading us to temptation, and again it was he that has delivered hundreds, thousands, and millions of human beings, according to this bible, in the hands of their enemies, and has surrounded us with all evils known to man, turned loose upon this earth the devil with all his imps to entice and tempt us into evil ways; in fact there is no kind, degree or manner, class or line of temptations and evils that surround mankind but what this very God or father, to which Christ would have us appeal, has planned for us and placed around us.

The following rule of etiquette is one that should be strictly adhered to, insuring as it does a better appearance of the person, at least occasionally: vi. 17.

Christ lived at a time when man's diet was locusts and wild honey, with a remnant of camel's hair, and this will excuse him a great deal for the following advice. After having lived in this day and age of the world, such conduct would reduce his people



to such straits of poverty that their presence in public would be impossible: vi. 25.

And now, after one of his miracles: (viii. 2) "And behold, there came a leper and worshipped him saying, Lord, if thou wilt thou canst make me clean." (3) "And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." (4) "And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." However, he appears suspicious of it himself, as he commands him to tell no man. (14) "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." (15) "And he touched her hand, and the fever left her; and she arose and ministered unto them." (16) "When the even was come they brought him in to many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick." (17) "That it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities, and bare our sickness." This last verse shows that these miracles were performed simply for the purpose of believing that it was spoken of by some dead and petrified prophet.

Jesus now being ready to move, so ordained his disciples, whereupon he was entreated by one of them as follows: (21) "And another of his disciples said unto him, Lord, suffer me first to go and bury my father." And this was the answer: (22) "But Jesus said unto him, Follow me; and let the dead bury their dead." Manifesting in Jesus an unkind disposition toward his beseeching fellow-men, hardness of heart toward his followers and an irreverence for the dead. They proceed on their journey in this wise and with the following results: (23) "And when he was entered into a ship, his disciples followed him." (24) "And behold there arose a great tempest in the sea, inso-much that the ship was covered with the waves; but he was asleep." (25) "And his disciples came to him, and woke him,



saying, Lord, save us; we perish." (26) "And he saith unto them, Why are ye fearful, O, ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm." The following verse shows God to be well posted and able to give advice in keeping and preserving of wines: (ix. 17) "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

And now comes more of those pretended and impossible miracles: (20) "(And behold, a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garment." (22) "But Jesus turned him about and when he saw her, he said, Daughter, be of good comfort; they faith hath made thee whole, and the woman was made whole from that hour.)" And again another one: (24) "He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn." (25) "But when the people were put forth he went in, and took her by the hand, and the maid arose." However, in this case Christ desires to be left alone with the maiden, but we proceed with others: (32) "And they went out, behold, they brought to him a dumb man possessed with the devil." (33) "And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel." (34) "But the Pharisees said, He casteth out devils through the prince of devils." This last verse shows that the Pharisees, who were the smartest and best educated people in that country at that time, when Christ performed these miracles as the son of God, but instead, as the prince of devils, and pertaining further to the performing of miracles and in the miracles were healing the sick, cleansing of lepers, raising the dead, and casting out devils, I cite you the following verses: (x. 1) "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (6) "But go rather to the lost sheep of the house of

Israel.” (8) “Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have ye received, freely give.”

I wish to remark that if it was a God for the people two thousand years ago, if it was a boon of comfort and solace of joy, and the benevolent part of this benefit, so would it not be just as well for the people of this day, and if Christ had the power, and his disciples had the power to do these things so they would not be handed down from generation to generation that of mankind could be benefited thereby. Or if it was good for a few at that time why was it that they did not extend their operations, why did they raise one or two from the dead, and then leave many slumbering in their graves? Why cure one leper and leave many there to go in pain and agony to their death?

Christ now starts out his disciples on their journey, and after reading the following verses it is easy to construe the actions of Christ to be the instigator of cramps, and his disciples the first weakness that that fraternity turned loose on the earth: (x. 12) “And when ye come into an house, salute it.” (13) “And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.” (14) “And whosoever shall not return to you, nor hear your words when ye depart out of that house, or city, shake off the dust of your feet.” (15) “Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.” (16) “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.” (17) “But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues.” As an indication that the spirit spoken of in this book is the same as the God referred to in the old bible, I submit the following as proof: (20) “For it is not ye that speak but the spirit of your father which speaketh in you.” (21) “And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death.” The last verse showing that the death of human beings is still considered by the teachers and writers of this book.



The next verse also shows the ability of this new testament God: (28) "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell." And yet while he is able to do all this, a God with unlimited power, he is not lacking in the number of small things, as the following will indicate: (29) "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your father." (30) "But the very hairs of your head are all numbered." And in all sincerity I ask any reader if he believes that the power that rules heaven and the planets pays any attention to what happened to the sparrow or the hair?

I now want to show you the disposition of this man, Jesus Christ, and ask your consideration of the following verses: (33) "But whosoever shall deny me before men, him will I also deny before my father which is in heaven." (34) "Think not that I am come to send peace on earth; I come not to send peace but a sword." (35) "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." (36) "And a man's foes shall be they of his own household." (37) "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

Thus you see that those who will not deny father or mother for his sake, them will Christ deny before his father in heaven, in which case hell is our future home. He also acknowledges that he did not go on the earth to bring peace, but a sword, and the spirit which it evidences is conclusive that he is the legitimate successor of the warrior God of the old bible.

The following verse describes two unpardonable sins: (xii. 31) "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto man; but the blasphemy against the Holy Ghost shall not be forgiven unto man." (32) "And whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be



forgiven him, neither in this world, neither in the world to come.' And yet a person is to know when such a sin be committed, or how or to what effect committing these sins is more than can be ascertained, for heaven's history fails to describe what, who, or where this Holy Ghost is.

I submit the following verse as evidence proving the length of time and how certain it is that Christ should be in the heart of the earth, (xii. 40) "For as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." The next verse will show how uncomfortable it is to a man when relieved of unclean spirits: (43) "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none."

And as to the reverence Christ had to his mother the following indicates: (46) "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him." (47) "Then one said unto him, Behold thy mother and thy brethren stand without, desiring to speak with thee." (48) "But he answered and said unto him that told him, Who is my mother? and who are my brethren?" Showing that Christ refused to receive his mother, nor would he recognize her."

The Gentiles, or unbelievers, are by the bible considered as tares in the wheat field, and following verses will inform you of their final disposition: (xiii. 39) "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." (40) "As therefore the tares are gathered and burned in the fire, so it shall be in the end of this world." (41) "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (42) "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Christ, it appears from the history of his travels, had been doing nearly all his work from home or in strange lands, and where he was not accepted. I now cite you the events pertaining to

his return home, and attempt to foist on the people that while so connected with his dogma and mythical experiments: (54) "And when he was come into his own country, he taught them in their synagogues insomuch as they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" (55) "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?" (56) "And his sisters, are they not all with us? Whence then has this man all these things?" (57) "And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house." (58) "And he did not many mighty works there, because of their unbelief."

But of all miracles yet performed the following is certainly the most gigantic, preposterous, and impossible proposition advised by God or constructed and believed by man: (xiv. 16) "But Jesus said unto them, They need not depart; give ye them to eat." (17) "And they say unto him, We have here but five loaves and two fishes." (18) "He said, Bring them hither to me." (19) "And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven he blessed, and brake and gave the loaves to his disciples, and the disciples to the multitude." (20) "And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets' full." (21) "And they that had eaten were about five thousand men besides women and children." Making in all according to proper computation a multitude of 25,000 people that were fed, and from the description of the fragments remaining after the lunch at the multitude 10,000 that could not have secured baskets enough to carry away the fragments. The following verse is the one that is considered and claimed by a part of the religious creeds of this earth to be the connecting link in the succession of earthly control of man from Abraham down to the present pope: (xvi. 18) "And I said also unto thee, that thou art Peter, and upon this rock I will build my church, and



the gates of hell shall not prevail against it." And the next verse will indicate that Peter is certainly the man to keep favor with, he being in a position to assist or prevent admission into heaven: (19) "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

There were many miracles spoken of in this book as preposterous as these already referred to, also acts, sayings, and doings of Christ and his disciples as superfluous and impracticable. Yet reference to and mention of is only accumulated.

Christ says that God says: (xxii. 32) "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." If this be the case who is the God of the dead? or shall we not infer from this that even the bible God expects nothing of man after death, for he says that they neither marry nor are given in marriage, but that they are angels and do not recognize one or the other in relation to earthly acquaintance, connection, or relationship.

Therefore is an angel a living being? If so, what part of man? It can not be the body, for that returns to mother earth. If it be our intellect, mind, or thought, it is that which makes the actions on the earth. Therefore it is earthly life.

As indicating the disposition of Christ pertaining to bloodshed, destruction, drunkenness, hell, and damnation, I quote you the following verses: (xxiii. 33) "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (34) "Wherefore behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city." (35) "That upon you may come all the righteous bloodshed of the earth, from the blood of righteous Abel, unto the blood of Zacharius, son of Barachias, whom ye slew between the temple and the altar." (xxiv. 2) "And Jesus said un'o them, See ye not all these things? Verily I say unto you,



There shall not be left here one stone upon another that shall not be thrown down.” (6) “And ye shall hear wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet.” (7) “For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places.” (8) “All these are the beginning of sorrows.” (9) “Then shall they deliver you up to be afflicted, and shall kill you; and you shall be hated of all nations for my name’s sake.” (15) “When ye, therefore, shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place (whoso readeth let him understand).” (16) “Then let them which be in Judea flee into the mountains.” (17) “Let him which is on the housetop not come down to take anything out of the house.” (18) “Neither let him which is in the field return back to take his clothes.” (19) “And woe unto them that are with child, and to them that give suck in those days.” (20) “But pray thee that your flight be not in the winter, nor on the Sabbath day.” (21) “For then shall be great tribulation, such as was not since the beginning of this world to this time, no, nor ever shall be.” (22) “And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.” (28) “For wheresoever the carcass is, there will the eagles be gathered together.” (29) “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” (49) “And shall begin to smite his fellow servants, and to eat and drink with the drunken.” (51) “And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” According to Christ the unbeliever in this bible is the goat, on which God has placed his left hand, and the following is the disposition made of him: (xxv. 41) “Then shall he say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

We now come to consider that portion of the divine and sacred history, written under the *nom de plume* of Matthew, that pertains to the alleged crucifixion and resurrection of the reputed son of this bible God, in which we find that the first circumstance or happening of importance connected with them was the betrayal of Christ by Judas at the last banquet or feast of the passover, that was attended by this Christian savior; and to show the approval, participation in, and connection with the feast of the passover by Jesus Christ and his disciples, I submit the following sections of inspired history: (xxvi. 2) "Ye know that after two days is the feast of the passover, and the son of man is betrayed to be crucified." (17) "Now, the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" (18) "And he said, Go into the city to such a man, and say unto him, the master saith My time is at hand; I will keep the passover at thy house with my disciples." (19) "And the disciples did as Jesus had appointed them; and they made ready the passover." (Mark xiv. 16) "And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover." (17) "And in the evening he cometh with the twelve." (18) "And as they sat, and did eat, Jesus said, Verily, I say unto you, One of you which eateth with me, shall betray me." (Luke xxii. 14) "And when the hour was come, he sat down and the twelve apostles with him." (15) "And he said unto them, With desire I have desired to eat this passover with you before I suffer." (17) "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves." (John xix. 14) "And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold, your king." (Hebrews xi. 28) "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them." Which proves conclusively that the son of this bible and pretended redeemer of souls that Christians worship, together with all his disciples' agents, and the



writers of this new testament, who make up and constitute the characters and rulers under this new administration, not only approved the act of this bible God in the killing of all the first born of Egypt, but that they manifested it by holding great feasts, frolics and wine suppers, in the doing of which they became accessories after the fact of one of the most cruel, inhuman, malicious, and unprovoked murders and of the wilful spilling of human blood that history records. And, too, it manifests in them the same murderous disposition that obtained with God, making of them no better men, or kinder rulers, than were those in charge under the old bible administration. Then instead of censuring Judas for the betrayal of this approver of such crimes, let us commend him for the act, and consider that the officers and men that hung Christ on the cross merely executed a self-confessed and approving criminal, for while he might not personally have killed a person, he has in all his acts and doings of his life approved of the murders, wars, pestilences, and wrath visited on mankind by his villainous forefathers, and never once criticised or condemned them therefor.

This good book says that they hung Christ on the cross, and above him placed an inscription, Matthew says as follows: "This is Jesus the King of the Jews;" while Mark says these were the words: "The King of the Jews;" and Luke records this way: "This is the King of the Jews;" but St. John read it this way: "Jesus of Nazareth the King of the Jews." So we are at a loss to know just how it did read, but of two matters pertaining to this savior of the Christians there is no disagreement: one, that it was a king, and the other that it was the Jews and them alone that he was king over. Now does Christ deny it? When Pilate asked him if it was so, he said, "Thou sayest it," admitting thereby that a king was the proper kind of a ruler for mankind, and that the people should not choose their rulers, but receive them by succession; and having been only a king for the Jews plainly shows that no intention was had at that time, either on his part or of that of any other person, to have his powers or



governorship extend to any other class or nation of people constituting in him (Jesus Christ) a pretended ruler of a band of people without a nation, home, or country, and, too, of the gypsy class. Nor did he rank as a first-class king, and though an alleged carpenter, never even built himself and mother a home, much less teach his people how to build houses. Nor did he make of his people a happy, united, prosperous nation. He built for them no railroads, telegraph lines, street cars, steam ships, nor anything of that kind that would be of benefit to them, but instead went tramping around over a very limited country telling people how to save souls, get into heaven, shun hell, make wine out of water, and how his pa watched all the sparrows to see where they fell, and how he kept the hairs on their head numbered. Candidly speaking, the only wonder is that such an imposter and make-believe was allowed to live as long as he did. However, he was living between two thieves, one of which he promised a seat in heaven at his right hand, and the other he condemned to hell. But as the grade of the crime or theft is not given, we are in the dark as to how much thieving a person must do before he gets to heaven; nor are we informed just why one thief goes to heaven and the other to hell, unless it is the scaffold repentance, which with Christians seems to atone for all or any crimes committed or misery imposed by the culprit.

Now the people present asked Christ to save himself if he was the possessor of such power, but he would not make any such offer, as it was necessary for him to die that way to fulfill the sayings of some old dead dreamer or prophet; therefore was dead stuck on dying, but before doing so proposed to make some fun for the boys, so he had it get dark from the sixth hour until the ninth hour (12 noon to 3 P.M.) at the end of which time he "cried with a loud voice" and here was the result: (51) "And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent." (52) "And the graves were opened, and many bodies of the saints which slept arose." Now of course that all happened, for

it is so written in this Christian bible, but just see what damage he did: There was the temple destroyed and its vail rent, while in the quaking of the earth much damage would necessarily follow, and again there were all the graves open, which would require great labor in fixing up the grave yard, and catching and replacing the former occupants; and some of the fellows that got out went into the city, which, of course, is nice to read about, but certainly unpleasant to witness; but it all happened, for the bible says so.

But, Mr. Christian, please do not get this Christ here on earth again, for we do not want another such event to happen, especially when such damage follows. And now that this scene is over with we proceed to the next event, which is the burial: (59) "And when Joseph had taken the body, he wrapped it in a clean linen cloth." (60) "And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulcher, and departed."

However secure as his body may appear to have been it must be got out, and in this way did it happen: (xxviii. 1) "In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulcher." (2) "And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." Of course it took another earthquake and an angel to do it, but the feat was accomplished and for fear the stone would get away the angel sat on it, knowing that his appearance would ward off all comers, for it was very striking, as the following quotation will indicate: (3) "His countenance was like lightning, and his raiment white as snow." Which alarmed the guard in this wise: (4) "And for fear of him the keepers did shake, and become as dead men." And now that he had the keepers paralyzed, he told the women to come and see that Jesus was sure arisen and gone, after which he told them to go and tell the disciples: (9) "And as they went to tell his disciples, behold Jesus met them, saying, All

hail. And they came and held him by the feet, and worshiped him." However, it seems that these women were afraid of this dear, kind, and loving savior, so he spoke to them in these words: (10) "Then said Jesus unto them, Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me." So with feeling of fear somewhat allayed they started out on the publication trip that Christ imposed on them, instead of sending some of his angels or using his vision telegraph, and while Mr. Matthew leaves Christ in one of the mountains of Galilee: (16) "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." After which, according to him, nothing more is known of the savior. We go to Mark and he gives him this kind of a wind-up: (Mark xvi. 19) While Luke thus speaks of his last move: (Luke xxiv. 51) "And it came to pass while he blessed them, he was parted from them, and carried up into heaven." Though St. John leaves him on earth talking to Peter and telling him how to feed his sheep which leaves this final wind-up of this great character of the new testament very much in doubt to a man that demands facts for proof and will accept faith as permanently settling disputes, especially when the matter in question is thoroughly shaken up with earthquakes, surrounded by angels with the countenance of lightning, shrouded entirely in mystery, with everything relating thereto being inconsistent, improbable, and impossible; and though uncertain as to the present whereabouts of this bible Christ, yet certain of his non-existence, I quit his biography.



## ST. J O H N.

JESUS CHRIST AS A DISTILLER, BREWER, OR WINE MAKER.

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(St John, ii. 3) "And when they wanted wine the mother of Jesus saith unto them, They have no wine." (4) "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." (5) "His mother said unto the servants, Whatsoever he hath said unto you, do it." (6) "And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." (7) "Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim." (8) "And he said unto them, Draw out now and bear unto the governor of the feast. And they bare it." (9) "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom."

There Mr. Christian and church prohibitionist is the evidence that shows your "Virgin Mary" directing the people to go to her son, your Lord, Jesus Christ, if the making of a *good* grade of wine is wanted; and there is the evidence showing the son of your bible God to have made the *best* wine drank at this noted feast; and to make a *good* quality of wine requires either practice in or knowledge of the art. And in either case he displayed a willingness and disposition to make for man a drink that would intoxicate.

Chapter xi. 35: "Jesus wept." And well he might, for who would have a better right to *weep* than the full grown man that knew not who his father was; never had a dear loving wife, or prattling, dimpled-cheeked child, a home, a garden, a farm, a

suit of clothes, or silk tile; had never seen a street car or railroad train, telegraph instrument, or phonograph cylinder; had never had his photo taken; and by looking at the invoice of material on hand, find that there were only six more plagues with which to kill mankind, only seven vials of wrath to turn loose on human beings to murder and destroy them with; that there were no more oceans, seas, and rivers of water to convert into blood, and no more suns, moons, and stars to darken and make for man a continuous night. Then I say let him weep, for his reasons are sufficient to make any Christian weep.

## ACTS.

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In the history of the doings of the apostles as recorded here, much can be learned that tends to show their fealty to the old prophets and kings, and also shows their belief and adherence to similar modes of life, and beliefs in myths and visions.

Also that many of their acts were done, not that they were practical, and for the fulfillment of the prophecies of the old bible, as the quotations will show: (i. 16) "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before, concerning Judas, which was guide to them that took Jesus." (ii. 1) "And when the day of Pentecost was fully come, they were all with one accord in one place." (2) "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." (3) "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." (4) "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." (12) "And they were all amazed, and were in doubt, saying one to another, What meaneth this?" Most of the people, however, looked upon it as follows: (13) "Others mocking said, These men are full of new wine." While as to visions, spirits, and changes taking place in sun and moon, the following verses will indicate the ignorant condition of the mind of the people living in the days of Christ, especially these that were of his following: (17) "And it shall come to pass in the last days saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your young men shall dream dreams." (18) "And on my servants and on my hand-maidens I will pour



out in those days of my spirit; and they shall prophesy." (19) "And I will shew wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke." (20) "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

As to the plan of living that was adopted by the followers of Christ, I ask your perusal of the following: (43) "And fear come upon every soul, and many wonders and signs were done by the apostles." (44) "And all that believed were together, and had all things common." (45) "And sold their possessions, and parted them all to men, as every man had need." Constituting themselves as it seems in a society of free-lovers, and for a refusal to make of their possessions a common property death was the penalty.

In obedience to this law of property, Cyprus proceeded as follows: (iv. 37) "Having land, sold it and brought the money and laid it at the apostles' feet." Which conduct was expected of all. However, the next individuals that should make the change from individual possessions to the common pool felt somewhat uncertain as to the practicability of the change, and sought to retain a portion of their possessions as a safe-guard against poverty, but the following quotation will explain all, and exemplify the cruelty and murderous disposition of these disciples of Christ: (v. 1) "But a certain man named Ananias, with Sapphira his wife, sold a possession." (2) "And kept back part of the price (his wife also being privy to it) and brought a certain part and laid it at the apostles' feet." (3) "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (4) "While it remained was it not thine own? and after it was sold was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God." (5) "And Ananias hearing these words fell down, and gave up the ghost. And great fear came on all them that heard these words." (6) "And the young men arose, wound him up, and carried him out and

buried him.” )7) “And it was about the space of three hours after, when his wife not knowing what was done came in.” (8) “And Peter answered unto her. Tell me whether ye sold the land for so much? and she said yea, for so much.” (9) “Then Peter said unto her, How is it that ye have agreed together to tempt the spirit of the Lord? Behold the feet of them which hath buried thy husband are at the door, and shall carry thee out.” (10) “Then fell she down straightway at his feet and yielded up the ghost. And the young men came in and found her dead, and carrying her forth, buried her by her husband.”

We also find in the preaching of the disciples that continued reference is made to the old patriarchs, the conduct of Moses in Egypt, and the piloting of the children of Israel from the land of Canaan, also referring to the God that directed him and his people as the same God that they now worship, and who was the father of Christ. In all of that comment of the actions of the old bible characters, thereby a proving of the murderous, war-like, and adulterous career that constitutes the principal part of their history, and as to their belief in visions and dreams, the following will serve to show their superstitions, ignorance, and willingness to be imposed on by beliefs in impossibilities: (x. 9) “On the morrow, as they went on their journey, and drew nigh unto the city, Peter went upon the house-top to pray, about the sixth hour.” (10) “And he became very hungry, and would have eaten; but while they made ready he fell into a trance.” (11) “And saw heaven opened and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth.” (12) “Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.” (13) “And there came a voice to him, Rise, Peter; kill and eat.” (14) “But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.” (15) “And the voice spake unto him again the second time, What God hath cleansed call thou not common.” (16) “This was done thrice; and the vessel was received up again into



heaven." But in view of all this we are asked in this enlightened day and age of the world to accept the rules and precepts of such people as they for our guidance, and to believe in a plan of religion dictated by such visionary, light-minded ignoramuses. The following verses will prove that the God of the new testament, if not the same as the God of the old, is just as cruel, and just as handy with his murderous and destructive elements: (xii. 21) "And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them." (22) "And the people gave a shout, saying, It is the voice of a God, and not a man." (23) "And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost." And in the face of all this cruelty, the writer of all this says: (24) "But the word of God grew and multiplied."

To allay all feeling of doubt as to the God of the new testament being the same God as that of the old bible, I submit you Paul's own speech, which conclusively establishes the fact that they are the same: (xiii. 16) "Then Paul stood up, and beckoning with his hand, said, Men of Israel and ye that fear God, give audience." (17) "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it." (18) "And about the time of forty years suffered he their manners in the wilderness." (19) "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot." (20) "And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel, the prophet." (21) "And afterward they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years." (22) "And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will." (23) "Of this man's seed hath



God, according to his promise, raised unto Israel a savior, Jesus."

Consequently we yet have tendered us by these Christians as the God of worship, the same cruel and revengeful being that made for himself during the first four thousand years of his life such an objectionable and blood-stained record.

Visions in old times seem to have served the purpose that telegraphing does to-day, and were almost as numerous as are our dispatches, and to show how complete their system was, I submit you the following verse: (xvi. 9) "And a vision appeared to Paul in the night: 'There stood a man of Macedonia, and prayed him, Come over into Macedonia and help us.'"

The following verses will indicate how much more familiar people of olden times were with angels than we are to-day: (xxvii. 23) "For there stood by me this night the angel of God, whose I am and whom I serve," (24) "Saying, Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee." (25) "Wherefore, sirs, be of good cheer; for I believe God that it shall be even as it was told me."

And further, as more conclusive and positive proof of the approval by the apostles of Christ of the acts and sayings of the old prophets, kings, and rulers, whose records according to the bible are most hideous; I give you Paul's own words: (xxviii. 23) "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets from morning till evening." While many other actions of the apostles might be quoted and commented on, further consideration here is deemed unnecessary.

## ROMANS.

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Chapter i. 1: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." (2) "Which he had promised afore by his prophets in the holy scriptures." (3) "Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh." These verses duly commission Paul as an apostle of Christ, manifesting his faith in prophets, classifies Christ as our Lord, and shows him to be the same as that old warrior and libertine David.

We find also in the writings of the apostles that this change has taken place and differs from the mode in the old bible; that faith is required of the believer of the bible, at and from this time on, ostensibly for the reason that the enlightenment or improvement in education of the bible, renders the working of miracles and the relating of dreams as impractical and impossible and no longer absolutely believed in by the people. Therefore faith was exacted of the believer as one myth to take the place of another. However, the working of miracles, performing of mysteries have never entirely been dropped by certain classes of people, for even yet we read of people prophesying and fixing a day certain for the destruction of the earth, the darkening of the sun, and many other similar things, while in the performing of miracles it is being attempted and tried continually, but upon investigation they came to naught; for while Joseph Smith, the Mormon, at Nauvoo, Illinois, successfully walked on the water for many days, yet as soon as some infidel boy investigated and discovered a row of piles driven under the surface of the water on which he had trod, that performance ceased to be a miracle.

Pertaining to the question of faith, I direct you to (17): "For

therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." And to show that God still has his old time wrath, and disposed to use it the following is evidence of: (18) "For the wrath of God from heaven is revealed against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness." And while it is claimed by the Christians and the writers of this bible that none but the righteous shall be saved or enter the kingdom of heaven, I make the following quotation to show how few people they intend shall be saved: (iii. 10) "As it is written, there is none righteous, no not one." Which rule will exclude any person yet born.

To show Paul's idea of people at his day and age of the world, the following truly explains: (11) "There is none that understandeth, there is none that seeketh after God." (12) "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (13) "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips." (14) "Whose mouth is full of cursing and bitterness." (15) "Their feet are swift to shed blood." (16) "Destruction and misery are in their ways." (17) "And the way of peace have they not known." (18) "There is no fear of God before their eyes." Which description is probably correct, and yet people in this enlightened day of the world ask us to worship a God made of their design, and in a manner prescribed in this their bible.

Paul, it seems, was opposed to laws, preferring, it would seem, the control of state by the church, as in state control laws would be made for the government of man—not acceptable to the church people. Therefore man would either violate law or church creed, and as he says, where there is no law there is no transgression. Therefore under absolute church government worship could be had without the violating of law. His words are as follows: (iv. 14) "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." (15) "Because the law worketh wrath; for where no law is, there is no transgres-



sion.” (vii. 1) “Know ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?”

Further speaking Paul expresses himself as to his own condition and disposition to serve both God and the law in these words: (24) “O wretched man that I am! who shall deliver me from the body of this death?” (25) “I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” This last verse shows a disposition in Paul to be opposed to laws other than church laws, and one can only conclude that he believes in the supremacy of the church and the submission of state to church rule.

However, in this verse, (xiv. 5) “One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind,” Paul is certainly very generous with man, allowing him to fix for himself the esteem in which he will hold the days of his life; nor would the inference drawn from his remarks be other than that he would allow each man to mark out his conduct for his days as the individual chose.

The following verse indicates Paul’s idea of God’s rigid and exacting rules toward man: (11) “For it is written: As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”

As to the question of faith Paul is very exacting, for he says: (23) “And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.”

But as to what God will do with Satan, Paul says: (xvi. 20) “And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.” However it seems that it never has been done, for according to Christian teaching to-day, this man Satan is but little bruised, but is standing ready and anxious to perform the bidding of this bible God.

## OTHER BOOKS OF THE NEW TESTAMENT.

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I feel that a further consideration of the intervening books between the gospels and that grand farcical work or book of revelations by St. John is unnecessary as they are merely supposed letters of the “pelt” covered apostles of the “wine-maker” Jesus Christ, and are mere essays that you can hear recited at the meetings of, or on the streets any time that the salvation agents are spouting, or read in their paper (the “War Cry”) any time you care to listen to or consider such vain pratings of misguided man.

# THE REVELATIONS

OF ST. JOHN THE DIVINE.

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Of the characters of the bible that dealt in visions, myths, and mysteries, this man, St. John, undoubtedly excelled all others, and is entitled to the mythical "medal," for as a first-class dreamer, downright visionist, spirit investigator, and sight seer during hours of slumber, he was an adept; that is, according to his say and the divine and inspired work of this bible God.

However, we get through him positive proof as to the programme and arrangements in heaven, the royal style in which God is treated and supported, on his throne as a king and tyrant, his supply of destructive material on hand to administer to his ignorant and misguided subjects on earth; also histories of wars and fatal encounters of wars which took place in heaven, showing that, according to this Christian bible, heaven is a battleground, God a general, and angels marshaled hosts of war; that the stars are used as missiles of destruction against human kind, while the sun and moon are made to refuse their light to man, that his path may be made dark; while the elements are converted into destructive matter for the purpose of killing human beings; the waters of earth turned into blood, and the contents of earth turned into insects to annoy and destroy us poor, weak, frail creatures of this globe. It also connects this man Jesus Christ with all this brutal treatment of man, making of him a ruler most cruel, and a tyrant and murderer when vested with power.

And now, dear reader, inasmuch as this writer of reputed divine history swings open the doors of this bible heaven and gives



you a spectacular view thereof, together with the next Jerusalem, God, Christ, angels, spirits, and all the animals of heaven, I ask you to carefully peruse this book, and honestly and candidly consider the propositions therein set forth as truths for us to believe, and teach as being reasonable, right, and possible.

But let us pass to the consideration of events as recorded by this dreamer, first ascertaining what authority he had to dream and from whence that authority came: (i. 1) "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and sent and signified it by his angel unto his servant John." (2) "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." (3) "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand." From which it apperrs that this is really the revelation of Jesus Christ himself, given by God, transmitted and delivered by an angel to John the divine.

Now, Mr. Christian, you really don't believe that such a transaction took place do you? But if you do I will proceed to show you what to expect and the sight that will meet your first view when you get to heaven, first showing to whom Mr. St. John addresses his revelations: (4) "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which was to come; and from the seven spirits which are before his throne." (5) "And from Jesus Christ who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood." (6) "And hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever. Amen." Which constitutes this bible Christ the prince of the kings of this earth and who makes his chosen ones kings and priests unto this bible God, rendering it impossible to reconcile the laws of this bible God and Christ with those of a government where the

people make the laws and the popular and elective franchise govern, but subjecting everything to the dictation of this divine God, Christ, king, preacher, and appointed (not elected) agents, or Fridays.

Now let us see how this Christ comes and what effect it has on the people: (7) "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." But read who this St. John is and where he was when he saw this vision: (9) "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." And as to when and what he heard, read: (10) "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet," (11) "Saying, I am alpha and omega, the first and the last; and what thou seest, write in a book, and send it unto the seven churches which are in Asia; and unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Now that he heard the noise he wanted to see the voice (of course any person can see a voice), and here is what he says: (12) "And I turned to see the voice which spake with me. And being turned, I saw seven golden candlesticks." (13) "And in the midst of the seven candlesticks one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." But from the following verse this Christ had changed in appearance much, for this is now his appearance in part: (14) "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." (16) "And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength." So you see as soon as this kind, gentle Christ gets into heaven he has stars in his hands and two-edged swords coming out of his mouth which appearance paralyzed St. John, as he expresses it in his



own words in the following language: "And when I saw him I fell at his feet as dead." Implying that the appearance of your bible Christ since his ascension into heaven was a surprise to him. But let us see what power Christ has: (18) "I am he that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and death." From which we learn that this same Jesus Christ that Christians preach of and pray to, and implore others to do likewise, is the sole possessor of the keys to hell, and also of that crimson sickle called death, which the Christians stand in such awful dread of.

Therefore this very same Jesus Christ of the new testament is responsible for the presence among men of that bug-bear the "devil," and for the reckless use of the sickle of death, nor does this docile Christ want his possessions and powers kept a secret, for he says to John. (i. 19) "Write the things which thou hast seen, and things which are, and the things which shall be hereafter."

From the direct addresses of these seven churches, I quote you the following words of this St. John as samples thereof: (ii. 20) "Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." (22) "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." (23) "And I will kill her children with death; and all the churches shall know that I am he who searcheth the reins and heart, and I will give unto every one of you according to your works." In the last of which we find manifest in these new testament people the disposition and intention to kill people as strong as it was with the old bible villains. Therefore is it any wonder, and should we not rather expect, that just such a bloody record from the bible Christians as history credits them with? Certainly; and as long as we have bible Christians we may expect war, pestilence, death, murder, trails, and rivers of human



blood, together with the wails of dying children, and if the church ever gets control of state affairs they will all come, and with a vengeance that means annihilation to other faiths and beliefs, and I except no church creed that is founded on this bible, for the inspiration of each of them comes from the same source. But gaze, dear reader; a door of heaven is opened. Now look in and study from this until the finish; what you see, for it is what is there, for St. John says so, and he saw it, and being a follower of this dear, sweet Jesus, would not, no, could not tell a lie about it: (iv. 1) "After this I looked, and behold a door was opened in heaven; and the first voice which I heard was as if it were a trumpet talking with me, which said, Come up hither and I will show thee things which must be hereafter." (2) "And immediately I was in the spirit; and behold a throne was set in heaven, and one sat on the throne." (3) "And he that sat was to look upon like a jasper and like a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald." (4) "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Now, so far everything appears very nice and comfortable, but let us examine this throne: (5) "And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God." And how do you like that throne, Mr. Christian? Is that the sight you have contracted to gaze upon? But there are other things to see: (6) "And before the throne there was a sea of glass like unto a crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." (7) "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." (8) "And the four beasts had each of them six wings about him, and they were all full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was,

and is, and is to come." (9) "And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth forever and ever."

Mr. Preacher, do you believe that there are animals in your New Jerusalem as here described, and among them up there in heaven at that? But just watch the performance of the twenty-four elders: (10) "The four and twenty elders fall down before him that sat on the throne and worship him that liveth forever and ever, and cast their crowns before the throne, saying:" (11) "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." What do you think of that? Is it possible for such a performance as that to be going on in heaven all the time? Of course you must say yes, when you know you are not telling the truth or what you think and know.

But let us take a look at that great book: (v. 1) "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." (2) "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" (3) "And no man in heaven, nor in earth, was able to open the book, neither to look thereon." And fearing that he never would get to see the inside of this book, affected John very much, for he says: (4) "And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon." However, a way was provided in this wise: (5) "And one of the elders said unto me, Weep not; behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." And surely a good choice was made, for anything that this bible "David" or his "seed" could not open would not be worth reading or viewing.

The next verse discloses the presence of an animal in this New Jerusalem, the like and character of which is not generally supposed to exist there, nor anywhere in heaven: (6) "And I beheld, and lo, in the midst of the throne, and of the four beasts,

and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth unto all the earth." And while most lambs have but two horns, here is one that not only has seven, but besides has seven eyes, each of which is a spirit, informing us for the first time what a spirit is (to-wit, lamb's eyes), but some of these presumptuous preachers say that this lamb means or refers to Christ (this bible Christ), and are we to believe that since he went to heaven he has had seven horns put on him and seven eyes placed in his head?

Oh, bible believer! what a jewel thou art; if you believe this verse tells the truth, your faith should surely remove mountains, yea, the whole earth, and beside make a hole in the sky; and again: (7) "And he came and took the book out of the right hand of him that sat upon the throne." Oh, what a spectacle! A lamb taking a book out of the right hand of God in heaven, while he sits on the throne. But just see how it affected the other animals and men in this heavenly menagerie: (8) "And when he had taken the book, the four beasts, and the four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." But with patience view the next scene: (11) "And I beheld, and I heard the voice of many angels round about the throne, and the beast, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands." And is this a part of the programme we must witness, if unfortunately we have to spend eternity in the New Jerusalem presided over by King God! Just stop and consider this sight; where angels, beasts, and elders are all mixed up together and making voice. Certainly no thinking person will contend that any such proceedings are going on in heaven. This next verse will undoubtedly make even the Christian doubt the extravagant saying of St. John, for he says this: (13) "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,



Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the lamb forever and ever." For we all know that the beasts and animals, neither the fishes of the sea, does, ever has, or ever will say anything of the kind; but let us read the next verse: (14) "And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." Now in that John says the four beasts said "Amen," which we all know (and if not too proud), will admit is not possible; for man, as smart as he is, has never been able to educate beasts to speak the language of man, but let us read further what the lamb does and what further these beasts say: (vi. 1) "And I saw when the lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see." From which it would appear that the lamb and beasts do most of the business in this Christian eternity: however, we will introduce to you another animal: (2) "And I saw, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer."

We now have a lamb on a white horse, with bow in hand, crown on head, and going forth to conquer. What is to be conquered we are not here informed, but suppose that reference is made to the ignoramuses of this earth; but let us break another seal and hear another beast talk: (3) "And when he had opened the second seal, I heard the second beast say, Come and see." And this is the kind of a horse that came out of that "sealed package," with powers fully explained: (4) "And there went out another horse that was red; and power was given him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." So there is your red horse whose rider has power to take peace from the earth that Christians might kill not only each other, but even better people than they; and that the rider might take a hand in the slaughter he is provided with a sword. So, Mr. Christian, don't say any more that your God is a peaceful God,

for he not only provides his angels with swords, but withdraws the boon of peace from man on earth.

The following indicates the character of their commerce and the kind of commodities dealt in around this heavenly throne of this bible God: (6) "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny and three measures of barley for a penny; and see that thou hurt not the oil and the wine." Now if St. John had not told us that they dealt in wheat, barley, oil, and wine, certainly no one here on earth would have suspected anything of the kind. However, the Christian on his arrival in heaven will know what he will find, or if he fails to find it, that St. John has lied; but he hasn't; all the people that go to this bible heaven and new Jerusalem will find things just as he says. Now see if you don't.

But another seal is broken and another beast speaks: (7) "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see." Which resulted as follows: (8) "And I looked and behold, a pale horse; and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth." This rider with a horse named death, and hell following him around over heaven and earth, endowed with power to kill one-fourth of all the inhabitants of the earth, either by sword, hunger, death, or beast, is certainly equipped to just suit this bible God. The scene shifts and another seal gives way: (9) "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." And this is what was done for and said to these souls: (11) "And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

However, the breaking the sixth seal is what disposed of mat-

ters to the satisfaction of this bible God, Christ and Christian: (12) "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." (13) "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." (14) "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." (15) "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and the bondmen, and every free-man, hid themselves in the dens and in the rocks of the mountains." (16) "And said to the mountains and the rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb." (17) "For the great day of his wrath is come; and who shall be able to stand?" Which leaves things in about this condition: the "sun" turned black, the "moon" converted into blood, all the stars scattered around over the earth, heaven rolled together as a scroll, mountains and islands had changed places with the submerged, kings, rich men, captains, and free-men all hid in dens and caves, praying for a covering to hide them from the wrath of this (Mary's) gentle lamb; and I am constrained to say, Now, Mr. Christian, does that state of devastation, pillage, destruction, and general all around shaking up of everything that is satisfy you? If not, this 'God of yours is not capable of satisfying you, and you will have to get some God yet undiscovered and unheard of, for he has done his level best, and has employed every element of strength in existence, from the beasts of the earth down to his son Jesus Christ.

Comes now the branding season, when the heavenly angel puts the seal or brand of this Christian God on the forehead of his earthly live stock, slaves, or we would term them, human beings: (vii. 1) "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the



sea, nor on any tree.” (2) “And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,” (3) “Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” (4) “And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” However, none but the Jews (God’s chosen herd), felt the scorching branding iron.

We now come to consider the opening of the seventh seal, together with the tortures, tempests, and destruction that must necessarily follow: (viii. 1) “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” This thirty minutes’ silence in heaven should not be overlooked, inasmuch it is such a howling and boisterous place, and God should be commended for the cessation of hostilities. Again we read: (2) “And I saw the seven angels which stood before God; and to them were given seven trumpets.” (3) “And another angel came and stood at the altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.” (4) “And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” (5) “And the angel took the censer and filled it with fire of the altar and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.” From this last verse it appears that they have fire in the altar of this heavenly God, also that voices, thunderings, lightnings, and earthquakes assist in making up the programme for the entertainment of this Christian God; but preparations for more sound are made: (6) “And the seven angels which had the seven trumpets prepared themselves to sound.” And let us read what followed the sound of the first angel: (7) “The first angel sounded, and there followed hail

and fire, mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.” As to the effects and results of the experiments of the next angel on the programme of performers, this is the record he made: (8) “And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood.” (9) “And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.” And the third was as follows: (10) “And the third angel sounded and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water.” (11) “And the name of the star is called Wormwood; and the third part of the water became wormwood; and many men died of the waters because they became bitter.” While with the fourth angel this is what happened: (12) “And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, the day shone not for a third part of it and the night likewise.” (13) “And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.”

Now let us see what these four angels of God have been able to do to assist and benefit mankind, or, no, not that either; I meant to have said, how much destruction to the material universe and mankind they have been able to accomplish. We find they destroyed a third part of all vegetation with fire and blood, converted a third part of the sea into blood, and killed a third of the inhabitants of the sea, also one-third of the waters of all rivers were turned into bitter wormwood, from the drinking of which men and women died; while the third part of the sun, moon, and stars was darkened, that man could not see for a third part of the day. Now all this was done by angels of this



Christian God, and by directions of him and son Jesus Christ; and yet these emissaries of this ancient and cruel God ask us to worship this God, give reverence to this Jesus Christ, and respect these angels mentioned in the bible.

But there are other of these angels to be heard from; for this divine and inspired bible of man says: (ix. 1) "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit." (2) "And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and air were darkened by reason of the smoke of the pit." (3) "And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power." (4) "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." This last verse shows plainly that unless the branding iron of this bible God has pressed your forehead, you are sure of torment, to an extent that renders death preferable to life, for the Christian bible says so: (5) "And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man." (6) "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." And the following is a description of the torturing agent of God: (7) "And the shape of the locusts was like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as faces of men." (8) "And they had hair as the hair of women, and their teeth were as teeth of lions." (9) "And they had breast-plates, as it were breast-plates of iron; and the sound of their wings were as the sound of chariots, of many horses running to battle." (10) "And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months." But the bible says that

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while (12) "One woe is past; and behold, there come two woes more hereafter." Now we will read what they are: (13) "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God," (14) "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." (15) "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of man." (16) "And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them." (17) "And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of Jacinth, and of brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone." (18) "By these three was the third part of man killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." There, now, Mr. Christian, how does the mode and destructive character of that angel suit you?

There is another angel to report yet, so we proceed to find what he can do: (x. 1) "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." (2) "And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot upon the earth." (3) "And cried with a loud voice, as when a lion roareth; and when he had cried seven thunders uttered their voices." (4) "And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." From which it seems that God himself would not allow the proceedings of this angel's career to be published; but we find in the following that this angel called "Time" on everything: (6) "And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the sea and the things which are therein, that there should be time no longer."

And was so ashamed of the book he had that he made the following disposition of it: (8) "And the voice which I heard from heaven spoke unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." (9) "And I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." (10) "And I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it my belly was bitter."

I now ask you to consider the second "woe." (xi. 1) "And there was given to me a reed like unto a rod and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein." (2) "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." (3) "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." (4) "These are the two olive trees and the two candlesticks standing before the God of the earth." (5) "And if any man will hurt them, fire proceedeth out of their mouth and devour their enemies; but if any man will hurt them he must in this manner be killed." (6) "These have power to shut heaven, that it rain not in the days of their prophecy, and they have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." (7) "And when they shall have finished their testimony, the beasts that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them." (8) "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (9) "And they of the people, and kindreds and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in grave." (10)

“And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.” (11) “And after three days and a half the spirit of life from God entered unto them, and they stood upon their feet, and great fear fell upon them which saw them.” (12) “And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.” (13) “And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted and gave glory to the God of heaven.” In which we find that the Gentiles are given a separate stall from the select of God; that prophecies were to run for 1260 days, fire issuing from the mouths of men to burn and devour other angels and men empowered to shut up heaven that it might not rain; to turn the waters of the earth into blood; smite the earth with plagues of all kinds; bring the devil out of the bottomless pit of hell to kill man; allow people to view the dead bodies of their kindred and friends, and not allow them to bury or inter them; while earthquakes were sent, cities caused to fall and slay the men, women, and children of this earth; yet these bible rulers and Gods caution in their work of destruction and authority. (14) “The second woe is past, and behold, the third woe cometh quickly.” (15) “And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.” (16) “And the four and twenty elders, which sat before God on their seats fell upon their faces, and worshipped God.” (19) “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings and voices, and thunderings, and an earthquake and great hail.” Which duly informs us that this great bible God, and Jesus Christ of the bible that has just been making it so unpleasant for man and beast is to rule over this earth, and also that heaven shall send forth upon the earth lightnings, earthquakes, and *great* hail.



I now submit you a few verses for your consideration and allow you to make your own comments: (xii. 1) "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." (2) "And she, being with child, cried, travailing in birth, and pained to be delivered." (3) "And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads" (4) "And his tail drew the third part of the stars of heaven and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." (5) "And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." (6) "And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and three score days." (7) "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." (8) "And prevailed not; neither was their place found any more in heaven." (9) "And the great dragon was cast out, that old serpent called, the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." (12) "Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea; for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (13) "And when the dragon saw that he was cast upon the earth, he persecuted the woman which brought forth the man-child." (14) "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and a half a time, from the face of the serpent." (15) "And the serpent cast out of his mouth water, as of a flood, after the woman, that he might cause her to be carried away of the flood." (16) "And the earth helped the woman, and the earth opened

her mouth and swallowed up the flood which the dragon cast out of his mouth.” (xiii. 15) “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.” (16) “And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.” (17) “And that no man might buy or sell, save that had the mark, or the name of the beast, or the number of his name.” (18) “Here is wisdom, Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred, three score and six.”

Chapter xiv. 1: “And I looked and lo, a lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his father’s name written in their foreheads.” (2) “And I heard a voice from heaven, as the voice of many waters and as the voice of great thunder; and I heard the voice of harpers harping with their harps.” (3) “And they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.” (4) “These are they which were not defiled with women, for they are virgins. These are they which follow the lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and unto the land.” (9) “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,” (10) “The same shall drink of the wine of wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb.” (11) “And the smoke of their torments ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” (14) “And I looked and behold, a white

cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.” (15) “And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in the sickle, and reap, for the time is come for thee to reap; for the harvest of the earth is ripe.” (16) “And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.” (17) “And another angel came out of the temple which is in heaven, he also having a sharp sickle.” (18) “And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for the grapes are fully ripe.” (19) “And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.” (20) “And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs.” This last verse duly informs you of the existence of a wine-press in heaven, and that when desired or preferred, blood instead of wine can be had, just as your taste or habit may dictate or suggest.

But the end is not yet, nor has the worst been told, and to the following emittings of wrath from this bible God, together with a description of how he dispensed it to man, I call your undivided attention and ask your careful consideration: (xv. 1) “And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.” (5) “And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.” (6) “And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.” (7) “And one of the four beasts gave unto the seven angels seven golden vials full of wrath of God, who liveth forever and ever.” (8) “And the temple was filled with smoke from the glory of God, and from his power; and no



man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." (xvi. 1) "And I heard a voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth." (2) "And the first went and poured out his vial upon the earth and there fell a noisome and grievous sore upon the men which had the make of the beast, and upon them which worshiped his image." (3) "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." (4) "And the third angel poured out his vial upon the rivers and fountains of water; and they became blood. (5) "And I heard the angels of the waters say, Thou art righteous, O Lord, which art and wast and shall be, because thou hast judged thus." (6) "For they have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy." (8) "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch man with fire." (9) "And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory." (10) "And the fifth angel poured out his vial upon the seat of the beasts; and his kingdom was full of darkness; and they gnawed their tongues for pain." (12) "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." (17) "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." (18) "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since the men were upon the earth, so mighty an earthquake and so great." (19) "And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath." (20) "And every island fled away, and the mountains were not found." (21) "And there

fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great

There, now, my dear Christian, how does that dose suit you? Is there enough of human blood spilt, thunder, lightning, pain, death, wrath, hail, plagues, sores, and general torture for man in that prescription to satisfy your idea and estimation of a typical God and ruler? If not please write one out and mail it to me, I want it. And you, Mr. Preacher, Priest, and Sunday School teacher, should hide your face in shame for teaching to man that the bible God is a merciful God, a good God, a kind God, a loving God, a protecting God; but on the contrary tell the *truth*. Why do you, knowing as you do, what this bible says about the villainy, wickedness, and unpardonable conduct of this bible God and Jesus Christ, persist in telling your confiding and blind flock that they are otherwise? for as people come to learn the truth and understand the perfidy of this book of yours, just to that extent they learn that you have misrepresented it and misguided them.

In the following quotations we find that St. John had a conversation with one of these angels of God that carried and dispensed his wrath by the bottle full, and their talk drifted in this manner: (xvii. 1) "And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters." (2) "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." (3) "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." (4) "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (5) "And upon her forehead was a name written, MYSTERY OF

BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (6) "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration." (7) "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beasts that carrieth her, which hath the seven heads and ten horns." Now let us see what kind of beasts angels provide women to ride upon: (xvii. 8) "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is." From which it would seem that this animal was one of that "now you see it and now you don't see it" kind. However it appears to have power to hate, disposition to distress, eat, and burn women, making it of course a very acceptable animal with this bible and Christian God. But read what St. John says: (16) "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." Then dear woman how do you like the kind of beasts that Jesus Christ and his pa keep for your benefit?

And again I call your attention to another opening and to other happenings and doings of your bible heaven and God: (xix. 11) "And I saw heaven opened and behold a white horse; and he that sat upon him was called Faithful and True and in righteousness he doth judge and make war." (12) "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself." (13) "And he was clothed with a vesture dipped in blood; and his name is called 'The Word of God.'" (14) "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (15) "And out of his mouth goeth a sharp sword, that with it he should smite the nations, and



he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.” (16) “And he hath on his vesture and on his thigh a name written, “**KING OF KINGS, AND LORD OF LORDS.**” (17) “And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God.” (18) “That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, both free and bond, both small and great.” (19) “And I saw the beasts and the kings of the earth, and their armies gather together to make war against him that sat on the horse, and against his army.” (20) “And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.” While as to other angels, and the Devil, etc., the divine book reads this way: (xx. 1) “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.” (2) “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.” (3) “And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.” (7) “And when the thousand years are expired, Satan shall be loosed out of his prison.” (8) “And shall go out to deceive the nations, which are in four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.” (9) “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.” Which shows that God not only has control over the Devil, but is yet ready and at work,

when this last book of this, your Christian bible has gone to press, sending fire down from heaven to destroy people.

Among other things that gained the attention and notice of Mr. St. John was this: (xxi. 1) "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea." (2) "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (3) "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them." (4) "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (5) "And he that sat upon the throne said, Behold, I will make all things new. And he said unto me, Write; for these words are true and faithful." The last verse removes all doubt as to the truth of all that has been said by this consummate prevaricator of "Patmos."

And now comes the fellows that will catch——for he says: (xxi. 8) "But the fearful and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." But in that case what becomes of God and Christ; they were murderers, and the entire list will apply to David, Solomon, Lot et al. So they must be in that lake, and if they are not a worse one should be prepared for them.

The next thing John saw was an entire city in transit in this wise: (xxi. 10) "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." (16) "And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth, and the height of it are equal."

(18) "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." (21) "And the twelve gates were twelve pearls; every several gate was of one pearl and the street of the city was pure gold, as it were transparent glass." (22) "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." (24) "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor unto it." After seeing this city, that the last verse says is for the kings of the earth to bring their glory into, he directed his attention to water. (xxii. 1) "And he showed me a pure river of water, clear as crystal proceeding out of the throne of God and of the Lamb." And then to the Lord God. (xxii. 5) "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." But next to himself: (xxii. 8) "And I John saw these things, and heard them, and when I had heard and seen I fell down to worship before the feet of the angel which shewed me these things." (10) "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." And back again to God. (xxii. 11) "He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." (13) "I am alpha and omega, the beginning and the end, the first and the last." (14) "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." (15) "For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

And now that this vision work is over with, written up, and published in a manner satisfactory to God and St. John, they go to work and copyright it, make the penalties very heavy for any person that changes it either by adding to or taking from, and in their own language do they say: (xxii. 18) "For I testify unto every man that heareth the words of the prophecy of this book,



If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Yet after God and Christ have done everything mean to man that could possibly be administered to him, they have the unadulterated gaul to finish this bible in these words, (xxii. 21) "The grace of our Lord Jesus Christ be with you all. Amen."

## SYNOPSIS OF RELIGIOUS CREEDS.

The first few chapters of Numbers certainly disclose the fact that the children of Israel (God's chosen people) were most thoroughly controlled and governed by the priest, they being chosen, however, by God; and that through the priesthood God sought to and did rule his people; while it was through Moses (Pope Villain I.) with the siphon process that God squirted his characteristic inspirations. And after going carefully through the bible, learning all possible as to God's mode of treating and governing his people, after reading his plan of worship, mode and kind of sacrifices enacted by him, his treatment generally of his people, disposition to only communicate to but one person and that of his own choosing, keeping from the view of his people and acting mysterious as he did, sending his laws, edicts, and mandates to them second or third handed, I can come to but one conclusion, and that is that the Roman Catholic church as to-day organized, constituted, and operated is the legitimate succession of religious rules, rites, and modes of worship for the believers of the bible, and that Pope Leo XIII. is to-day the next man to the God of the bible and the legitimate successor of Moses; and that to him, and to him alone, should all Christians or believers in the bible look to, reverence, and serve as did the children of Israel with Moses, and which God (according to Moses) ordered them to do.

And while the bible is a belying book, and its contradictions as numerous as its assertions, yet it would seem unsafe and insecure to a Christian and worshiper of the bible to stand on other faiths and creeds; and how the five or six hundred other creeds and plans of salvation emanate from the bible is more than I can discern, and can only account for their existence on the grounds

that they were desired by a deserting or disgruntled class or sect, and like political platforms were drawn, constructed, and promulgated to suit the different elements rather than to represent true statesmanship and constitutional law or honest government. So with them and true bible religion and Christian law, and I herewith submit the names and abridged creeds of a portion of the different religions and faiths, that the reader may see and learn how vigilant, fruitful, inventive, and productive the mind of man has been in providing for his fellow being not only a mode of worship but a route, plan, scheme, or avenue whereby heaven, or some other future and unknown place of repose for that something of man, they know nothing about, may rest—a *few* in peace, but most of us in eternal agony, pain, and misery.

ABELIANS or ABELITES. Their creed was by “Hippo;” attempted to perpetuate sect by adopting the children of others, but failed, and its life was short.

ABYSSINIAN CHURCH circumcise both male and female. Their form of worship is similar to that of the Roman Catholic except they observe both the first and seventh days as holy and deny the supremacy of the pope.

ACACIANS came in and went out of existence during the fourth century.

ADAMITES claimed to be created in all the innocence of “Adam,” but quit business in the fifteenth century.

ADOPTIONISTS insist that Jesus Christ was the adopted son of God.

ADVENTISTS.

AERIANS. Similar to Arians.

AETIANS. Similar to Arians.

AGAPAEMONIANS. A sect of English communists, agnostic; believe in science and its product.

AGONETAE lived in the fourth and sixth centuries; did not believe in the supremacy of God and Christ.

AGONYCLITAE existed in seventh century; prayed standing; were Christians, but are now extinct.



AGYNIANS had an existence in seventeenth century; were of the freeloader plan.

ALBANIOS AND ALBANENSES attempted in eighth century to renew and perpetuate the belief of the Gnostics.

ALBIGENSES were reformers in the twelfth century, but were wiped out by the pope.

ALBRIGHTS. A sect believing with Martin Luther.

ALLENITES believe, with Henry Allen, that man is a part of the great spirit, and our present state one of probation, the next one of immortal bliss.

AMERICAN BOARD OF FOREIGN MISSIONS—church auxiliary.

AMEDIAN. A sect of “monks” in Italy that claimed to be lovers of the bible God and wore a single garment, girt with a cord.

## AMERICAN SECULAR UNION.

### CONSTITUTION.

GENERAL OBJECT. The general object of the association shall be to secure the total separation of church and state, to the end that equal rights in religion, genuine morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated.

ARTICLE III. As means for the accomplishment of this purpose, the specific work of this society shall be to advocate:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any bible.

3. The repeal of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one, justified by physiological and other secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

5. The abolition of ecclesiastical chaplaincies paid out of the public treasury.

6. The discontinuance of the practice of the appointment by the president of the United States and the governors of the several states and other civil public officers of religious festals and fasts.

7. The substitution of a solemn affirmation, under the pains and penalties of perjury in the courts, and in all other departments of the government, in place of the common forms of a judicial oath.

8. The defense through the courts of any American citizen whose equal religious and political rights are denied, or who is oppressed on account of any opinions he may have held or expressed on the subject of religion.

9. The promulgation, by all peaceable and orderly means, of the great principles of religious liberty and equal rights, devotion to truth for its own sake, and universal brotherhood on the grounds of a common humanity, and to secure the state from the encroachments of the church, and to foster the development of intelligence and morality which constitute the all-sufficient basis of secular government.

ANABAPTISTS, or "MUNSTER BAPTISTS," seceders from the Catholic church in the sixteenth century, that were annihilated by the priests and their armies.

ANGELITES, who lived in the fifth century at Alexandria.

ANTHROPOMORPHITES. An ancient sect that took Moses at his word, and supposed that God had a human form and so lived.

ANTINOMIANS, organized in 1538, claimed that Jesus Christ assumed our sins, and man's works or deeds had no bearing on his future state.

ANTI-SABBATARIANS, a sect of Jesus that refuse to obey the law of the Sabbath.

APHTHARDOCITES hold that Christ was human in appearance but divine in nature.

APOLLINARISTS OR APOLLINARIANS, existed in fourth century;

considered Christ not human, but that his divine nature was the intellect of man.

APOSTOOLIANS. Similar to Mennonites.

AQUARIANS forbid marriage and the use of animal food.

ARCHONITES claim that the world was created by a higher order of angels, and that women are created by the devil.

ARIANS claimed that Christ was not co-equal with God, but was the highest of created beings.

ARMENIANS claim the most ancient translation of bible, but belief is similar to that of Grecian church.

ASCITES. Belief similar to the Montanists.

ATHANASIANS. Orthodox creed.

ATHEIST accepts nothing as certain through the medium of faith, but demands positive and substantial proof on which to base or build a conclusion.

AUDAEANS, believed the bible God possessed human form, and observed Easter with the feast of the passover.

BAPTISTS. The myth of faith is absolutely necessary for the saving of something they never saw, heard, felt, smelt, tasted, or know anything about (the soul), and that immersion of the body, by some ordained mystifier of facts, is necessary to qualify man for membership in their school of isms. They claim disbelief in the traditions of man, but in the bible absolute belief, though the art of writing or transmitting of history by that mode is known by all but Christians to be of modern date. Two propositions as inconsistent as the one that through ignorance knowledge is obtained.

BARLAAMITES. Mixture of Greek church and stoic belief. Lived in fourteenth century.

BASILIDIANS. Similar to Gnostics.

BENI KHAIBER. A salvation-styled tribe of Arabs.

BEGHARDS OR BEGUARDS. A band of tramp monks who lived by begging, and attempted to purify the church but failed.

BEGUINES. A female order in Flanders, intending devotion and charity, but without the prescribed oath of the monks, and for this latter reason failed.



**BEREANS.** Seceders from the established church of Scotland (1773).

**BETHLEHEMITES.** Wear a breastplate with star on in remembrance of the one that soared around over the manger in which the bible Christ was born.

**BIDELLIANS.** A disgruntled set of English Christians organized in the seventh century.

**BOHEMIAN BRETHREN** revolted against the demands of popery, and later merged into the united brethren.

**BORRELLISTS.** Perform all devotions in secret.

**BRAHMANS.** The religion of Brahma, and their creator and god was not as cruel a one as the bible God.

**BROWNISTS.** A set of people who quit the Puritan faith; had no prayer or ritualistic forms; marriages were not allowed in church, nor the baptizing of innocent children unless those of believers.

**BUDDHISTS.** Similar to Brahmans, and is the principal religion of Japan, Thibet, China, and Ceylon, dating from the eleventh century B.C.

**CADIRADELITES** believe in Mahomet, Jesus Christ, the bible, the koran, or any other "ism" suggested by Christians, Mohammedans, or Stoics.

**CAINITES.** Reverenced any person reprimanded by the bible, giving Cain the preference.

**CALIXTINES.** A sect of the Hussites.

**CALVINISTES.** Believe in predestination, particular redemption, total depravity of man, the calling by God of only a few of his own images from this earth to his cold frozen home out of sight, and that such chosen cannot fall from grace or any other place.

**CAMERONIANS.** Do not believe in the authority of the king but in individual conscience.

**CAMPBELLITES.** Their only creed is the bible, which they accept in a lump without digesting, thereby approving of murder, destruction, adultery, polygamy, harlots, slavery, kings, priests, harems, ignorance, superstition, the keeping of concubines to the

number of seven hundred, and wives three hundred, circumcision, the closing and opening of the wombs of women by God.

CAPUTIATI, a sect of the twelfth century. Primitive simplicity was their hobby.

CARAITES, a sect organized in the eighth century, with beliefs differing in many minor matters with the old or catholic religion. They are Jews, and reside mostly in Turkey and southern Russia.

CARMATHITES attempted the overthrow of the Mosselman faith in the ninth century; claim a guidance by angels and opposition by demons.

CAROLOSTADAINS, slightly differing from the Lutheran faith.

CARPOCRATIANS have the creed of the Gnostics.

CELLITES lived in cells and claimed a devotion to the doing of good deeds.

CERINTHIANS deny the divinity of Jesus Christ, but hold that the spirit (dove) took possession of him at his baptism.

CHRISTIANS believe in the inspiration of the bible, salvation through the mythical avenues of faith; baptism by emersion. They eat the body of Christ and drink his blood as a sacrament conducive of spiritual health.

CHRISTIAN ALLIANCE—church auxiliary.

CHRISTIANS OF ST. THOMAS believe in the trinity godhead, and have a trinity church faith—Romanish, Protestant, and Syrian. Their priests marry, they eat the body and drink the blood of Jesus Christ with relish.

CHURCH OF ENGLAND. See Protestant Episcopalians.

CIRCUMCELLIANS wandered through the cells of the monks; a sect that, under the color of reform (all sects claim the same color), forgave debts and obligations of men without consideration or fulfillment.

CLEMENTINES are seceders from the Catholic church, objecting to many forms of its worship, yet retained the mass and confession.

COCCEIANS claim that the old bible was a kind of a road grader to prepare for the easy travel of the new testament.

COLLEGIANTS hold services twice each week where it is expected that every male (no female can speak) will speak when he is raised from his moorings by a spirit.

COLORED METHODIST EPISCOPAL CHURCH IN NORTH AMERICA, seceders from the mother church in 1820, making such changes in the forms of church rules and laws as their ideas suggested.

COME-OUTERS are the tailings from the threshing machines of all other faiths; they have no church government, creed, or organization.

CONGREGATIONALISTS were organized about 1608 by John Robinson. Each denomination is a complete compact of itself; baptize by sprinkling, and eat and drink the body of their savior with seemingly no more compunction of conscience than the ordinary person eats beefsteak and drinks tea.

COPTS have a form of worship similar to the Roman church, but do not allow either their patriarch (pope), monks, or the twelve bishops to marry.

COVENANTERS. Similar to the reformed Presbyterians.

CUMBERLAND PRESBYTERIANS is a form of religion with its origin in the state of Kentucky. They do not believe that election or calling through faith is necessary to qualify man to preach. They say Christ died for all men and that children are saved by and through his grace.

DAMIANISTS deny the existence of three distinct persons in God, but that three added together make one, the result being one God and one trinity. (Of course that is easy figured out, for the material that this bible God [Pa], Christ, [the son], and the Holy Ghost [the balance of the family] are made of is of such a nature that it will work or receive shape in any kind of molds, and a person can cast a single godhead a "du-al" godhead [s] and a triple godhead [s], or even more if desired, for the men that make these gods know that their God has on hand plenty of "nothing" from which to make gods, earth, suns, moons, and stars, or anything else they may suggest.)

DANCERS is a sect supposed to have been organized by the



dancing masters of Flanders; and it is claimed by the believers of that faith (or exercise) that violent dancing is productive of "manifestations" (which is certainly true).

DAVIDISTS were the ghost dancers of the sixteenth century, that believe David George to be the messiah sent by God to people heaven.

DEISTS in belief accept but one single God, who they claim is infinite, eternal, and omnipotent, but that nature and reason are his only modes of intercourse with man.

DISCIPLES was founded by Alexander Campbell, who found that there was no direct route from western Pennsylvania to heaven, and not wanting the people of that locality to miss the circus and animal show that St. John says is running (on about the same plan of an earthly musee) up there all the time, so he organized a faith route of his own design, refusing traditions and deductions of men as material, and also the word "trinity" in connection with the triple godhead. Mr. Campbell went over this route in 1866.

DONATISTS were of the faith or belief of Donatos, organized in the fourth century. They insisted that the church was corrupt; taught that while God was of little consequence that Jesus was of less importance, and that rebaptism was necessary when joining them, but they were vanquished by papacy.

DRUSES is a local creed of Mount Lebanon; profess a belief in a creator and that Christ is a second man and not a part of God.

DULCINISTS were organized in the fourteenth century, and believed (or claimed to) that the law of Moses was superceded by that of Jesus Christ.

DUNKERS is another Pennsylvania route to heaven, the unmarried are the commonists, while the married retire to themselves. They deny any punishment and that Christ and the saints preach the gospel to those that die out of the faith.

DURSIANS. Similar to the Droses.

DUTCH REFORMED is Calvinistic in faith and Presbyterian in government.

EBIONITES adhere to the Mosaic law and consider Christ as a kind of messiah.

EFFRONTITES denied the divinity of the Holy Spirit, while their baptism consisted in bruising the forehead until it bled, and then pouring on oil to heal it.

ELAITES accept as their creed a part each of Christianity, Judaism, and paganism.

ENCRATITES reject animal food and forbid marriage.

ENGLISH PRESBYTERIANS are similar to other Presbyterians, but descend from the established church.

EQUINIANS believe that Christ's death avails only the faithful.

EPHRATA BAPTISTS are a branch line of the Dunkers' route.

EPISCOPALIAN is the established church of England, and it is to the crowned head of England (to-day Queen Victoria) that the Christians of this faith look to and consider as their church head (as do the Catholics to the pope). Its ritual is very much akin to that of the Catholic, which denomination it was intended to supplant. And for the aristocratic inclinations of its members may well be termed the "nabob" church of the world.

ERASTIANS believed that the church should be subservient to state.

EUDOXIANS were a class of Arians.

EUNOMIANS, another sect of Arians.

EUSTATHIANS, a sect of Arians that accepted no other bishops but Evastos.

EUTYCHIANS held that Christ was human in form, but of divine nature.

EVANGELICAL LUTHERANS. Similar to Lutherans.

FALASHAS, a distinct and independent class of Jews in Abyssinia; believe in the old bible and have it translated into their own language.

FARNOVIANS, an extinct branch of the Unitarian faith.

FETICHISM, idol worshipers, who select any object their disposition may suggest, such as animal, plant, flower, tree, stone, etc.

FIFTH MONARCHY MEN claim that Christ should reign in person

as successor to Cromwell, and that the time for the fifth universal king should be enthroned, and he Christ.

FLAGELLANTS. That a scourge was equal to a baptism or other sacrament.

FRATRES ALBATI believed in the mortification of the body to obtain forgiveness of sin.

FBATRICELLI. A name given to reformers.

FREE LOVERS. Everything in common.

FREETHINKERS. The one proper belief for man and women—freethought.

FREE WILL BAPTISTS. A plan or scheme organized in New Hampshire to get people out of that state into heaven by way of a water route.

FREE COMMUNION BAPTISTS. A peculiar kind of a Baptist who will commune with members of other churches who have not been baptized.

FRENCH PROPHETS. A class of self-constituted prophets that found a prophecy hanging on the end of each spasm; therefore had as many spasms as possible, and each prophecy contained a threat against the pope.

FRIENDS OR QUAKERS. (The church I was raised in.) It was founded by George Fox in England, but by reason of persecution by other Christians had to quit that country almost entirely, coming to America where, through the aid of William Penn, a colony was established at Philadelphia, Penn. They are very uncere- monious, plain in dress and talk, consider man's conscience his guide, have no formality in worships, but in silence listen to the speaking by those that the spirit moves. They are strong advocates of peace, abhor wars, and have always been opposed to physical human slavery as a political institution, but are not progressive.

GALENISTS. A class of Mennonites that extend communion to all Christian believers.

GALLICAN CHURCH. The church of France—Romish.

GAZARES. A sect that were driven to Garza by the pope.



GERMAN REFORMED CHURCH. The Heidelberg catechism is their creed, and their government is Presbyterian.

GERMAN SEVENTH-DAY BAPTISTS, similar to other Baptists except they observe Saturday instead of Sunday.

GLASSITES was founded by John Glass, and was a division of the Scotch Independents.

GNOSTICS. A class of people that in the first century organized with a creed made up from theology, philosophy, and Christianity, in which they rejected the revelation of Moses and made but three classifications of existing and spiritual matter, they being material, animal, and spiritual.

GOSPELLERS, a name of reproach given to protestants by the Papacy.

GREEK CHURCH is of similar faith to that of the Catholic church, except they deny the infallibility of the Pope, nor acknowledge his supremacy, and generally constitute that portion of the old Christian class that split off and separated from the Latin church at the time of the dismemberment of the Roman Empire. They observe feast, do not make celibacy compulsory on the clergy, believe that the Holy Ghost emanates from God and not Christ, also in predestination, and their worships are all ceremonial.

HARMONISTS own everything in common, are protestants, strictly moral, observe the Sabbath. The principal settlement is at Economy, Penn.

HATTEMISTS were driven out of the Christian churches as being heretics, they denying the fall of man and expiation of Christ; claimed that divine laws were binding on mortal man, and being formed by the creator could not be displeasing to him.

HENRICIANS are followers of the Monk Henry, who died in a Christian prison at Toolouse, protesting against the abuse of the church and infant baptism.

HERACLEONITES were an infidel or independent set of people in an early day that denied the bible *in toto*; also the creation of the earth by God & Son directly.

HERMOGENIANS claimed that souls as well as things material were created out of matter, and that matter was original, eternal, not being created, but perhaps being changed in form by God.

HICHSITES is a sect emanating from the Friends or Quakers, who deny the doctrine of the trinity; that the bible comes from the fountain of light and is not the light itself, and with no guiding spirit within man it is of no efficacy. Their manner of living and worship is similar to the old church. They seceded in 1827.

HOFFMANISTS were followers of Prof. Hoffman of Helmstadt, who opposed the doctrine of the old philosophers and Rationalists that were temporary.

HOLINESS PEOPLE. Similar to Salvationists.

HOPKINSIANS or HOPKINSIAN CALVINISTS are those that believe in changes made in doctrine of Calvin by the Rev. Samuel Hopkins, of Newport, R. I.

HUGUENOTS. A name applied to a sect of French Protestants, who at times were unmercifully persecuted by the kings of that country on account of their religious beliefs, killing as many as eight thousand a day when everything was favorable. (And yet kings are a legalized agent of the Christian bible, and should be awful good, but on the contrary we found them invariably to be trained murderers, while no one has heard of any such outrages in that nation since France had a president elected by the people; nor do the statutes of any representative nation on earth contain a law making it a crime to entertain any or certain religious beliefs; neither has any president marched the armies of his people across his nation to execute a decree issued by him that a certain religious sect, creed, belief, or portion of his people should be murdered, burned at the stake, thrust in mouldy jails to rot, or receive some torturing punishment that only the mind of a Christian God or king could invent. People, wake up, read the history of your bible, rulers, and Gods, the history of your religious creeds, the record of your kings and potentates, and compare them with the humane doings of the twenty-five presidents, or elective forms of government in this world.)

HUMANITARIANS or PHILANTHROPISTS are a sect of people that believe that Christ was only human, and no divinity attaches to his character.

HUSSITES are followers of John Huss, a reformer that was burned at the stake in 1615 at Prague.

HUTCHINSONIANS. A class of people that believe that the bible contains all the laws necessary for man.

IBERIANS or GEORGIANS are a portion of the Greek church, though having distinct, and in many cases different, ceremonies from the original church.

ICONOCLASTS are a sect of people opposed to the worship of images.

INCORRUPTIBLES are of the faith that after conception Christ suffered no hunger, thirst, or pain, except in appearance, but not in reality.

INFIDELS are those people that believe in infidelity to the Christian bible, God, Christ, and other characters, but fidelity to man, principle, reason, science, and freedom of the mind and body of humankind.

INDEPENDENTS are a class of bible believers that are opposed to the ecclesiastical government in their churches, claiming each congregation capable of conducting their own church affairs, and without appeal.

INGHAMITES, similar to the Independents, except that they believe that the trinity was one and inseparable.

IRVINGITES are a sect of people that, as followers of Edward Irving, withdrew from the English church in 1832.

ISMAELIANS, a belief confined to Hindostan, and who claimed to be descendents of Ismael.

ISRAELITES. Same as Jews.

JACOBITES believe that Christ had but one nature.

JANSENISTS believe that a part of the laws of God are impossible for man to obey; that the influence of divine grace as to the mind is irresistible; that Christ died for the elect. They insist that religious services should be conducted in a language understood by all others.



JAPANESE have two beliefs, one the followers of Sintal, and that a supreme being inhabits the highest heavens, while it is they that worship, and that after death the good reside just under heaven, while the bad wander at random. The other sect are followers of Budsdo, who believe in the transmigration of souls—that the wicked are punished by inhabiting the bodies of beasts and reptiles. Therefore they worship many idols.

JESUITS or THE SOCIETY OF JESUS is a select and secret society of the Roman Catholic church. It was founded in 1540. They have two classes, one termed the scholars, who can discontinue themselves from the others or be dismissed. The other class is of the priests, whose connection with the orders can never be severed; and while their tenets are guarded and kept secret, enough is known of the character of the order to justify the statement that they believe in the final or ultimate authority and the infallibility of the Pope, and that they are the missionary department of the Roman Catholic church, quietly and secretly doing that which cannot be openly done or may by any violation of special or particular laws, and is one of the most dangerous elements in this country to our republican form of government.

JEWS or ISRAELITES are the direct descendants of the old bible characters. Their laws are contained in five books of Moses, their belief is stated by Maimonids, a rabbi of note, that the bible God is the Creator, governor, and maker of all things; that he always has been and ever will be our God. That while not corporeal he is first and last; that nothing precedes him and that nothing will succeed him; that he alone should be worshiped; that Moses was the wisest of the men of the past, present, or future; and that the law as recorded in his books shall never be changed; that they were given by God and that he will give no others; that God knows all the thoughts and actions of all men; punish those that disobey him; the messiah is yet to come; that the dead shall be raised at God's own will. This, however, is the doctrine of the conservative Jews, as the progressive or rationalistic deny many of these dogmas.

KEITHIANS are a few disgruntled Friends of Quakers who left the old church and adopted the faith of the Baptists.

KIRK, a society established in Scotland that have no liturgy, few ceremonies, and observe no feasts or fasts.

LABADISTS were a French sect that lived in the seventeenth century; held that the church of Christ should be a community of sanctified persons seeking for the perfection of the guidance of the bible and light, given by the spirit of the inward mind, and that the personal reign of Christ upon the earth should take place.

LAMIASM is a religion of the Buddhists that inhabited Mongolia, and missionaries of the Tartars. The Grand Lama is their deity and is supposed to inhabit the body of human beings and is worshiped accordingly, and that the spirit leaves the worn-out tenement to enter the body of a child by means of more certain token by the Lamas, and the worship is accordingly transferred. This is the religion of the larger portion of the human race, and has withstood the onslaughts by man, and the lapse of time has not weakened it.

LAMPETIANS claim that man is born free, and should only act as conscience prompts; also condemns the taking of vows.

LATITUDINARIANS is the name applied to a class of people in England who in the 17th century attempted to reconcile the views and creeds of the Episcopalians, Presbyterians, and Independents and all that constituted one church.

LAZARISTS or LAZARITES is a French Roman Catholic order sometimes called Priests of the Misson. They attend to teaching and doing charitable work.

LEADLYANS, so termed from an English lady who claimed to have visions, and insisted that if Christians would obey the inward and directing hand as a guide that the reign of peace would be near at hand.

LEUCOPETRIANS is a sect of the twelfth century that rejected all forms of church government; that each soul contained a demon that could be expelled only by prayer to the supreme being.

LIBERTINES were a class of people who in the sixteenth century maintained that a deity pervaded the mind of man and controlled his actions, and that the distinction between good and evil was erroneous, the intention of religion being to unite the soul or reason with God. After such union they thought the actions would be harmless and that such souls at death became a part of the deity. These doctrines became the habits of the people and now the name is applied to the practical results of their license.

LOLLARDS, a sect in Germany having many of the rites of the Roman church among which are absolution, extreme unction, and penance, claiming that the sacrifice of Christ was sufficient; reject infant baptism, deny the efficacy of sacraments, for which beliefs they suffered persecution at the hands of papacy.

LUCIANISTS. Followers of Arcion who denied the immortality of the soul, claiming it to be only material ; forbade marriage, advocated the theory that the father, from possessing the power of generation, had always been a father. Hence the doctrine of the co-eternity of father and son.

LUCIFERIANs were followers of Bishop Lucifer who lived in the fourth century and claimed that the soul was only material passing of father to son.

LUTHERANS or EVANGELICAL LUTHERANS believe that those who have faith in Christ to the end of their lives will be safe; that foreordination or predestination explains the foreknowledge of God of his saving faith, and that the perfections of Christ's dignity were communicated. Therefore it is possible for him to be in and of the wine offered at sacrament.

MACEDONIANS were followers of Macedonius, a bishop of Constantinople, who advanced that the holy ghost was not a distinct member of the godhead, being a divine essence that pervaded the universe.

MAHOMETANISM or MOHAMMEDANISM Mahomet or Mohammed, a native of Persia in the sixth century, was by far the boldest, most skillful, and most successful pretender that has ever existed. He claimed to be the last of the prophets. The key of the doctrines



found in the koran, or alkoran, is this: true religion remains the same throughout all ages of the world, though it varies in form according to the condition of the people. Whenever it becomes corrupt and men degenerate it pleases God to renew it by sending prophets into the world to remind the good of their allegiance. Of prophets he taught that no less than two hundred and twenty-four thousand had been sent into the world. Of these, three hundred and thirteen were apostles, sent for the special purpose of reclaiming mankind from infidelity, and six of them brought new laws for the guidance of God's people, namely, Adam, Noah, Abraham, Moses, Jesus, and Mohammed. The primal doctrine of the Koran is the unity of God, expressed daily by every true Islamite, in the words, "There is but one God, and Mohammed is his prophet." Their religion is divided into two parts, faith and practice. Under the former head are six propositions: first, belief in one God; second, in his angels; third, in the scriptures; fourth, in his prophets; fifth, in the resurrection of the dead and in the judgment; sixth, in God's absolute, inviolable decrees.

Their practice embraces four distinctions: first, prayer with purification; second, alms, legal and voluntary; third, fasting; fourth, pilgrimage to Mecca, which is essential. They believe the bible was given by inspiration of God, but that it has suffered so many corruptions that the copies in the hands of the Jews and Christians are of very little credit, and that the koran is the only safe guide. They believe the original copy of this has been, from everlasting, inscribed on a vast tablet on God's throne, and that Gabriel was sent to the lowest heaven with a copy on paper, which was transferred to Mohammed, and by him given to the faithful. Their years begin with the Hegira, or anniversary of the flight of Mohammed from Mecca, A.D. 622. Besides angels and devils, who are fallen angels, they believe in an intermediate order of beings, which they call genii, who are subject to death and salvation or damnation as men. They believe in the resurrection of the dead, both soul and body, and

that in the judgment they will be divided into three classes: first, those who creep, groveling, with their faces to the ground; second, those who walk; third, those who ride, for whom white winged camels will be in readiness. The first class will consist of infidels; the second of believers, whose good works are few; the third of those believers who are most acceptable to God. They have fanciful notions of both hell and heaven, both being portrayed vividly in the koran. Every Mohammed is required to utter five prayers a day, first washing and turning his face toward Mecca; and they are enjoined to give alms, in order that their prayers may be heeded. Fasting is held to be of utmost importance. During the whole month Ramadam, in which they believe the koran was sent from heaven, they are required to fast from sunrise to sunset. The pilgrimage to Mecca Mahommed declared to be of such importance that "he who fails to perform it may as well die a Jew or a Christian." The orthodox Mohammedans entertain remarkably correct views of the deity, but there are a multitude of sects, some descending to abject idolatry. Another name for this belief is Islamism.

MANICHEANS were the followers of Manes a philosopher of the third century, who endeavored to combine Christianity and oriental philosophy. Holding that there were two principals—light and darkness; that light presented good, and darkness evil; that all matter was corrupt, therefore denying the resurrection of the body; that nothing material could be made immortal; they believed also that good and evil pervaded all things, and that the soul of man consisted of two parts, good and bad; that the upper part of the body was made by spirits and the lower part by evil; that the old bible was the inspiration of evil principles and the new testament of the good principles.

MARCARIANS were the followers in the faith of an Egyptian Monk of the fourth century, that was celebrated for his piety, but maintained many of the superstitions of his ancestors.

MARCELLANS. Nothing is known of the doctrines of this religion, except that they were certain Christians called Sabellius.



**MARCIONITES.** A religion founded by Marcion in the second century, who believed in three principals: good, evil, and intermediate; that the intermediate was the God of the Jews and that all other nations were under the influence of the evil. They accepted a part and rejected a part of both the old and new testaments.

**MARCITES** claimed to be adherents of Simon Margus, and called themselves Perfecti, and without fear of the priesthood, and administration of the sacraments was conferred on women.

**MARONITES.** A small sect of people that inhabited Mount Lebanon and was organized by the monk Marion in the sixth century. They were originally an independent class, but for the last six centuries have affiliated with the Roman Catholics. Their priests marry once, and then only to a maiden.

**MARSSALIANS** or **MESSALIANS** were a sect of the fourth century, of short duration, with a belief similar to the Gnostic faith.

**MATERIALISTS** believe that man is only material as he appears to the senses; that the soul began in man at conception, and that his life ceases with the death of the body, but may be renewed at the will of the creator.

**MELCHISEDICIANS** hold that Melchisedec was superior to Christ, believing him to be a divine power and mediator for angels as Christ is for man.

**MELCHITES.** A creed different in no important points from that of the Greek church.

**MELITONI**, disciples of Melitto, that believed that both body and soul of man is made in the image of God.

**MENANDRIANS** were followers of Menander, who pretended to be sent to deliver souls from the bondage of demons.

**MENGRETIANS**, who differ from the Greek church in a few ceremonials.

**MENNONITES**, named from Simon Meno, originated or were organized in Holland, and held that the new testament is the only true rule of life; deny original sin, but claim that particular body is the science of religion.



METHODISTS, WESLEYAN, were founded in England by Wesley brothers, and is quite a church in that country.

METHODIST EPISCOPAL CHURCH is the same church in the United States as the English Methodists are in England. It was established in this country in 1766. They hold that grace is a free gift, and any one who will may be saved; that Christ died for all; that they believe that it is possible for man to become perfect as a Christian and be entirely safe from sin and mortality.

METHODIST PROTESTANT CHURCH was organized by a few disgruntled members of the old church; they adopted a constitution in 1830 and claimed that Christ was the head of the church; that the bible is sufficient rule of faith and practice, but that the signing of a written constitution by members is necessary as a guaranty of good faith.

MILLENARIANS or CHILIASTS believe that Christ will come and reign on earth a thousand years; the beginning of his reign will be the first resurrection, at which time the just, and only they, shall be raised from the dead, and at the end of his term or a thousand years will be the final resurrection.

MILLERITES. Similar to Second Adventists.

MINISTERING CHILDREN'S LEAGUE—church auxiliary.

MODALISTS, claiming God as the deity, and have the three terms: father, son, and holy ghost as used to represent the deity in three different positions or conditions.

MOLINISTS were followers of the Spanish monk whose faith was similar to the Arminian, and believe in predestination and that there is no efficacy in grace except as it is willed by the person.

MONARCHIANS were a sect of the second century, very similar to our present Unitarians and claim to be the only defenders of the unity of God against the doctrines of Christians of that day.

MONOPHYSITES were followers of the monk Severus, in the sixteenth century, and believe that Christ has but one nature. Among the churches that hold that faith at the present we find the Syrians, Jacobites, Coptic, which include the Abyssinian, Chaldean, Arminian, and the Indo-Syriac.

MONOTHELITES commenced business in the seventh century and hold that Christ had two natures and two souls and that the human will succumbed to the divine.

MONTANISTS were followers of Montanus in the second century, who claimed that the spirit of Parcletes dwelt in him, and that he would provide his followers with the same perfect system that they did by the apostles. His principal advocates were two women that he had won to his faith. This religion allowed women to teach and preach, forbade second marriages, and granted divorces. Persons found guilty of crimes could not be admitted to communion.

MONTE-NEGRINES is a sect of Monte-Negro, a country in Albino, and are a branch of the Greek church, and hold views of extreme antipathy toward the Catholic church and the pope; deny the genuineness of the church and the authority of the pope.

MORAVIANS. Similar to United Brethren.

MORMONS was founded by Joseph Smith, who claimed to have had a dream in 1832, which gave him the secret of unwritten work and a new scheme of religion through Jesus Christ. Their first church was established at Manchester, N. Y., 1830, but not being in favor with the Christians hoped for in that community, he moved with his flock to New Zion, Jackson county, Missouri, from whence they moved to Nauvoo, where, in 1841, they erected the first temple of their church, during which time Mr. Smith was killed by the irate and infuriated neighbors.

Brigham Young was then elected president in his place, and in 1847 he moved with his flock and tribe to Salt Lake City, Utah. In the organization of their church they approved of two orders of priesthood: first, the Melchisedec priesthood was composed of apostles, patriarchs, high priests, the seventies, the elders, and to this authority was given the keys of all spiritual blessings of the church, with authority to place there anything of spiritual matter in the church; the second or Aaronic, that consists of bishops, priests, teachers, and deacons, who have au-

thority to administer in temporary ordinances and similar things, under the duration of the first order. That religion tolerates duality of wives, and their doctrines inculcates a belief in God, his son Jesus Christ, and the holy ghost; that men will be punished for their own sins only, and not those of Adam; that through Christ all may be saved; but that it is necessary to have faith in the Lord Jesus Christ. Many explain repentance as being baptized by immersion, and many conceded that the laying on of hands conferred the gift of the holy ghost. They believe also in prophecy, and in the existence and spirit of apostles and prophets, in their pastors, teachers, and evangelists. They also believe in the literal governing of the children of Israel, the resurrection of the ten tribes, that Zion will be built in America, and that Christ will reign personally on earth. They also claim the right to worship God according to the edicts of their own conference, and claim to hold this subject to the laws and orders of kings, priests, rulers, and magistrates.

MUGGLETONIANS were followers of an English tailor, who with his chum, Reeves, claimed to be inspired. Their doctrines were opposed to all known creeds.

MYSTICS claim a secret intercourse with God in their own spirits and that at his fall man was totally lost, but that God through grace granted him an inward mediator which, if listened to, would save the individual.

NANEKITES are idol worshipers of Hindostan.

NASSARIANS are a class of Mohammedans living in Mount Lebanon and subject to Turkey.

NECESSITARIANS believe that all things happen through necessity and that human kind or human souls is subject to that necessity.

NEONOMIANS is a class of worshipers who believe that the law of Moses was abrogated by the gospel and instead of perfect obedience God only expects a partial or imperfect obedience through sincere faith.

NESTORIANS, a sect of the fifth century, under the leadership of



Nestorians, Bishop of Constantinople, who claimed that the appellation Mother of God applied to the Virgin Mary was erroneous, as she was only mother of the physical or human part; and for this belief he was banished to the oasis in Egypt where he died in 439.

NEW JERUSALEM CHURCH. Similar to Swedenborgians.

NIHILISTS deny the possibility of all knowledge and future reality.

NOETIANS were followers of Noetius in the second century and maintained that God was a unit and not a trinity; they also claimed that he was a second Moses and that his brother was a second Aaron.

NOVATIANS were seceders from a Roman church and held that back-sliders should not be again received into the church; that a second marriage is unlawful. They claim to be the only right and proper church and rebaptise all people that were admitted to their communion. They were severely persecuted by the Roman church.

NON-PARTISAN NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION—church auxiliary.

ORIGENISTS were organized by Origen, that learned patriarch of Alexandria. They lived in the third century. They attempted to apply reason to the understanding of the bible, and maintained that thereby many errors arose from the liberal rendering of the word of God, and that the hidden meaning must be sought by reason and analogy. He also believed that the soul of man existed eternally; that its habitation in the body was a transitory part in its existence, being placed here for the purpose of punishment.

ORTLIBENSES denied the doctrine of the trinity and many of the fundamental doctrines of the Christian churches.

PAGANS have existed in all ages and now constitute about three-fifths of the population of the globe, or constitute that class of human beings that worship possible instead of spiritual Gods.

PANTHEISTS believe in nature as the only supreme being, which

reverence of this is and that man's whole duty requires that he produce the highest possible enjoyment to himself and others while he lives.

PASSAGINIANS. A sect of the twelfth century. They held that Christ was created and that the old Jewish law as established by Moses was obligatory upon Christians, excepting the sacrifices.

PASSALORYMCHITES is a branch of the Montanists.

PATRIPASSIANISTS. A name applied to a sect which believe that, the father and son being one, the father himself suffered with Christ.

PAULIANISTS. A sect established by Paul, bishop of Antioch in the third century, who taught that Christ was born a mere man, but that the spirit of the father descended upon him and so far inspired him that he may be incorrectly called God.

PAULICIANS are a sect that had their origin in Armenia in the sixth century. They valued the scriptures highly for universal use, but refuse to worship the Virgin Mary or any images or emblems, rejecting all forms and ceremonies, and were severely persecuted in the ninth and eleventh centuries in Europe by other Christian denominations.

PELAGIANS. A sect created by an English monk in the fifth century, who rejected the doctrine of free will, predestination, original sin, and the merit of good works; and believed that the child was born pure as Adam before his fall, and that man is capable of regeneration, of attaining piety and virtue in the highest degree; that Adam was created mortal and sin did not cause his death; that mankind may attain perfection in this life; and for his belief he and his people were excommunicated from church and his believers exiled.

PETROBRUSSIANS. A faith originated by De Bruis in the eleventh century. They rejected the belief of infant baptism, holding that it should only be conferred upon those of mature understanding; oppose the erection of costly churches and places of worship as frivolous, unnecessary, and oppressive to the people.

PETROJOANITES were followers of an enthusiast of the twelfth

century who claimed to have the proper key to the teachings of the gospel. His beliefs became known to the authorities after his death and his body was exhumed and burned.

PHILANTHROPINISTS. Similar to Materialists.

PHILIPISTS were a division of Lutherans who opposed the doctrines of the Ubiquitists.

PIETISTS. A class of people opposed to the pleasures and enjoyments of this world, and maintain a life devoted to piety and pretended good works.

POLYTHEISTS believed in a plurality of gods, including ancient and modern pagans.

POMORIANS. A sect in Russia who hold that Antichrist is now reigning and has driven all holiness out of the church.

PRAXEANS are followers of Praxeas who proclaimed their doctrine in the second century.

PRE-EXISTENTS. Two classes of people that claim to this appellation: the Arians, who maintain Christ's pre-eminence but deny his divinity, and the Calvinists, who insist that he consists of two beings—one a self created and the other created.

PRESBYTERIANS, ASSOCIATE, seceded from the church of Scotland in 1733 on account of the state patronage. Their beliefs and forms are almost identical with those of the old church.

PRESBYTERIANS, ASSOCIATE REFORMED. Organized in Pennsylvania in 1728 by the Union of Associate and Reformed Presbyterians.

PRESBYTERIANS, REFORMED, were organized in Scotland in 1689, established in the United States in 1774. The doctrines are much like the mother church; they permit only the literal translation of the Psalms to be sung in their churches, and allow the use of no instruments of music to be used in this church in connection with their services with God. They claim that their Christian government should distinctly and directly recognize the existence and power of God. They were opposed to the institution of slavery.

PRESBYTERIAN CHURCH OF THE UNITED STATES. The princi-



ples of this church were established and preached by John Knox, who had taken priestly orders in the Roman Catholic church but was converted to Protestantism when forty-seven years old, which brought upon him the bitter opposition of the priests to the extent that he was compelled to quit that country and flee for safety. The first Presbyterian church was established in the United States at Philadelphia, and the first Synod convened 1716. The doctrines of this church are set forth in the Westminster confessions of faith and the Catechism. This church has sustained many divisions, many denominations, and many subdivisions of its members, and has one of the most cruel creeds of any church on earth, condemning to a Christian perdition all children and people that had been born prior to 1891, except the following class or "select" few (Sec. 3, chapter 11): "Elect infants dying in infancy are regenerated and saved by Christ through the spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word."

PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES was organized in 1785, since which time it has conducted an entirely different organization from the mother church. Its faiths and doctrines are the same as the mother church were, only such changes or modifications being made as were necessary to make it conform to the laws of this country, leaving its membership free from interference or admixture of civil authority, which gave rise to that common expression so often applied to it—the church neither entertains religion or politics.

PROGRESSIVE FRIENDS. A sect organized by a few friends, the dissatisfied of all creeds. They proclaim against the use of tobacco and all kinds of alcoholic drinks, and every excess. They claim to entertain a warm feeling for the American Indians or advocates of man and woman. They regard marriage as a civil contract, justifying divorces, and hold that only the civil authorities can control any such matter. They are opposed to wars and capital punishment. They reject the trinity.

PROTESTANTS is a name applied to Martin Luther and his followers by Charles V., but now is used in the distinction between Roman Catholics and other Christian religions.

PSATYRIANS claim that the son was not the father; that being made of nothing he could not be equal with God.

PUBLICANI. An English sect of the eleventh century and are dissimilar from the Roman Catholic church in that they refused communion, rejected the doctrines of transubstantiation, the elevation of marriage into a sacrament, and the baptism of infancy.

PURITANS. A name applied to them that descend from the established church of England during the reign of Queen Elizabeth. They believe they suffered much persecution in their mother country, and soon immigrated to America where they assisted in establishing such laws as are in the old state books of Massachusetts, the Blue laws of Connecticut, and other northeastern states.

PUSEYITES. Similar to Tractarians.

QUAKERS. Similar to Friends.

QUIETISTS is a name that has been applied to three different sects that have held belief in similar dogmas. These dogmas were that inasmuch as "It is God which worketh in you," etc., that it is only necessary for the person to maintain a passive or inactive disposition toward his workings as God will do himself that which he has promised, proffered aid from him being unnecessary.

QUINTILIANS were a sect in early Christian days, claiming that woman was an important part in the doings of man, and for this good intention toward womankind this sect was condemned to ostracism in 320.

RASKOLNIKS or RASCOLNIKS. A name applied to all Russian dissenters from the Greek church.

RATIONALISTS believe that human reason is the highest possible authority and the only true guide for the conduct of man. They deny the inspiration of the bible, also everything supernatural pertaining to religion.

RE-ANOINTERS, a portion of the Græek church which insisted on re-anointing its converts, yet consider re-baptism unnecessary. They sprang up in the last half of the eighteenth century in certain provinces in Russia.

REDEMPTORISTS are teachers and curators of the spiritual welfare of the German population; founded in Naples in 1732 and established in this country in 1840.

RELLYANISTS are believers with James Relly that Christ in his identification with mankind and sacrifice of life affords complete redemption to the entire human race.

RESTORATIONISTS believe that retribution does not follow man for evil deeds done in this life, and that man is not transferred immediately to heaven on the relief of death, but undergoes a probationary state, for the time sufficient to make amends committed in this life, but finally attains the full enjoyment of heaven.

ROCERENES, like John Rogers, who did not believe in observance of the first day of the week.

ROMAN CATHOLIC CHURCH, in its present form and with its present observances, has remained identical since the decrees of the Council of Trent, in 1545, though it existed in modified form long prior to that, the Catholics maintaining that Peter was the first of an unbroken succession of popes. They accept the bible as the word of God, but claim also the explication of traditions. They believe in the trinity of the godhead, and give to the Virgin Mary, "Mother of God," the next place in dignity to the Son. The doctrine of the immaculate conception is now a portion of the belief of this church. They have seven sacraments—baptism, the Lord's supper, confirmation, penance, extreme unction, holy order, and matrimony. Baptism is performed by sprinkling either infants or adults. The bread and wine of the eucharist they believe to be changed mysteriously into the actual flesh and blood of Christ. Confirmation is the full admission of persons of proper age to the fellowship of the church, by the laying on of hands performed by the bishop. Penance consists in the perform-



ance of certain acts of humility or self-abnegation, prescribed by the confessor in recompense for sins committed. Extreme unction consists in anointing the feet of those about to die. The taking of holy orders is the induction of the clergy into the authority of their office. Marriage is regarded as entirely a religious rite. It is performed only by the clergy, and the vows once taken full divorce cannot be granted. They believe in an intermediate state, where the souls of sinners who are ultimately redeemed are purified of their sins, which is called purgatory. Their service is entirely ritualistic, and much of it in Latin. Prayers are addressed to saints, and especially to the Virgin Mary, whose mediatorial offices they believe exceedingly efficacious. They attach much importance to the offices of *the church*, as they recognize no other but theirs, which is infallible. The doctrine of infallibility has always been a part of their belief, but it was not until 1870 that it was proclaimed to be peculiar to the Pope as the head of the church. This church has always exhibited a great degree of enterprise and has extended to all parts of the world. It now numbers nearly half the Christian people.

ROUNDHEADS. A name applied to the Puritans on account of the cropping of the hair close to the head, and afterward as a political significance.

SABIANISTS were worshipers of the heavenly bodies.

SABBATARIANS insist on observing the seventh instead of the first day of the week, as the day intended by the creator as the day of rest.

SABELLIANS claim that there was but one godhead, and that the appellations given in the bible were merely to distinguish his different functions and do not apply to distinct persons.

SACCAPHORI. A sect of the fourth century, who clothed themselves in sackcloth and maintained great simplicity in life.

SACRAMENTARIANS is a name which applies to all or any person that denies either the seal or mystical presence of the body and blood of Christ in the eucharist.

SAMANISTS. Similar to Buddhism; exists in Thibet and central Asia.

SAMARITANS. A division of the Jews whose origin dates to the time of King Rehoboam. They yet retain their distinctiveness, and adhere to their ancient form of worship. They are found in Egypt, and claim that their priests are in a direct line from Aaron.

SANDEMANIANS originated in Scotland; hold that the weekly administration of the Lord's supper is necessary; believe in love feasts, which are of dining at each other's houses at times intervening public worship; also the administering of the kiss of charity on the admission of new members. They abstain from anything strangled, and from blood, and to the washing of each other's feet, and to having a plurality of leaders, pastors, or bishops in the church.

SAINT SIMONIANS were a sect founded in France by Saint Simon about 1820. They owned everything in common, distributing it according to the merit and capacity of the recipient.

SALVATIONISTS. Similar to mode of worship by primitive Christians.

SCHWENKFELDIANS were a religious creed organized in the sixteenth century, who maintained that the language of Christ regarding the eucharist meant that his body being of bread and of such wine his blood, that the partaking of that strengthened the body.

SE-BAPTISTS hold that each person should baptize themselves, for the reason that no person was sanctified to that extent that gave them a better right. This belief is entertained by a sect in England and Russia.

SECOND ADVENTISTS believe that the millenium will be accomplished with the second coming of Christ; that the judgment day will be a thousand years long; that the just will be ready at the beginning, and the unjust at the closing of that day. They hold that this day is near at hand.

SECULARISTS discard all current religious views and hold that the teaching of science and ideas of reform is the correct religion.

SEEKERS. Another English sect of the seventeenth century that claimed the scriptures to be corrupted, that miracles were necessary to establish faith, and new revelations to guide belief and that the then established religion was without foundation.

SELEUCIANS. A sect of the fourth century; believed in the eternity of matter; that Christ assumed human shape and only suffered in appearance and committed his body to the sun; that he sits at the right hand of his father as a spirit.

SEMBIANI rejected much of the old bible, denied the resurrection of the body, and proclaimed against the use of wines.

SEMI-ARIANS similar to the religion of the Arians, who denounced their religion differing only in names but not in doctrines; they claimed that the son was of like material of God but not of the same material.

SEMI-PELAGIANS claim that the sin of Adam rested on him alone and not on the human race. Their belief generally is similar to that of the Pagans.

SERVETIANS. A sect organized in Spain in the sixteenth century who claim that God prior to the creation caused to emanate from himself two impersonations, one being the Word and the other the Spirit. The former taking possession of the body of Christ, the latter pervading and directing nature and especially the mind of man, and that at the end of the world these two elements would again be absorbed by him and with him constitute the deity.

SEVENTH-DAY BAPTISTS baptize by immersion; doctrines generally like the mother church, different only in reverence of the Sabbath; exists properly in Germany, England, and the United States.

SEPARATISTS. A name applied to a Christian sect that are seceders from all established churches.

SERPENTINIANS or OPHITES. A sect that in the second century bade reverence to a serpent as the teacher of good and evil—its doctrine emanating from the Eve and serpent event in the garden of Eden.



SETHIANS. This faith originated in Egypt in the second century, and they believed that Seth was created by a new divinity to take the place of Cain and Abel, and that he was Jesus Christ, and therefore they worship him.

SEVENTH-DAY ADVENTISTS.

SHAKERS believe in community of property, celibacy of all its members, non-existence of priesthood, and the use of dancing in divine worship. They worshiped in England in 1770, but are now confined to the United States.

SHUTES are a large sect of Mohammedans who assert Ali to be the only true successor of Mohammed. They deny the authenticity of Sunna, the book of traditions concerning Mohammed.

SINTOOLISTS are believers in Sinto. This is a species of Buddhism and consisted of a plural idolatry.

SIX-PRINCIPLE BAPTISTS. A sect who add to the articles of other Baptists that of the laying on of hands. Their principles in short are these: (Hebrews vi. 1) "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God." (2) "Of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Submission to all these is necessary for admission to their communion.

SOCIETY OF ST. VINCENT DE PAUL—church auxiliary.

SOCINIANS. A sect of the sixteenth century; denied the trinity; held that God was a unit, and that Christ did not exist prior to the conception of the pretended Virgin Mary; denied the personality of the devil; denied the doctrine of total depravity, vicarious atonement, the inspiration of the bible except where distinctly announced by the writer and should be explained by human reason.

SOUTHCOTTIANS was established in the eighteenth century; an English lady who claimed that she was inspired by God and held communion with Christ.

SPIRITUALISTS had their rise in this country about 1842; be-

lieved in a direct communication with departed spirits through the minds of certain persons called mediums. Evidences of the communications is manifested by rapping, moving of articles and heavy bodies, all on the mind of the medium while in a trance, who is then termed a speaking medium. They hold that the soul for keeping the body possess all the faculties and impulses which inspire in life.

STAROBRADSI, a Russian sect that opposed the established church.

SUBLAPSARIANS claim that man fell by the sufferance but without the predetermination of God.

SUFIS, seceders from the Mohammedan church. They rejected the koran. Confined principally to Persia.

SUPRALAPSARIANS believe that God from all eternity fore-ordained certain men to enjoy the glory and others to experience perdition for the purpose of exhibiting his own glory and attributes.

SWEDENBORGIANS or NEW JERUSALEM CHURCH believed with Swedenborg, a philosopher of the last century; that there is a spiritual meaning of the scriptures underlying the written work of God and that all of the bible is not inspired; that the spirit of man experiences resurrection, the natural body decaying; that each arrives in the spirit world as he leaves this, neither all good nor all bad, and in that degree his satisfaction is fixed; that spirits communicate with each other and with men that have had a wakening of the senses.

SYRIAN CHRISTIANS have practically the same faith as that of the church of England.

TANQUELINIANS, a sect of the twelfth century, who hold principles inclined to mysticism and opposed the manner of conducting and administering the sacraments of the Roman church.

THE EPWORTH LEAGUE—church auxiliary.

THE DAUGHTERS OF THE KING—church auxiliary.

TASCODRUGITAE. A big sect or division of Montanists who placed the forefinger on the nose while praying.

THE INTERNATIONAL ORDER OF KING'S DAUGHTERS AND SONS —church auxiliary.

THEODOSIANS. A Russian sect that believed the national church to be totally corrupt, and that their priests preach anti-Christ under the name of Jesus Christ.

THEOPASCHITES. A sect of the fifth century who claim it was God himself that suffered on the cross, Christ having but one nature which was divine.

THEOSOPHISTS are not necessarily a sectarian class, as they will receive as members people from any other sect, and the articles taken from the constitution of their society will indicate the work they desire to accomplish:

1. To form a nucleus of a universal brotherhood of humanity, without distinction of race, creed, or color.

2. To promote the study of Aryan and other eastern literature, religions, and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

Pertaining to membership therein, the following section gives sufficient information: "As a condition precedent to membership, belief in and adherence to the first of the above named objects is required. As to the other two, members may pursue them or not, as they see fit. The act of joining the society, therefore, carries with it no obligation whatever to profess belief in the practicability of presently realizing powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly essays and the formation of a nucleus of a universal brotherhood."

THEOPHILANTHROPISTS believe in the existence of a God, the mortality of the soul, and that we should worship God, cherish our kind, and be useful to our country.

THERAPEUTAE. A Jewish sect in Egypt who lived in separate cells. They interpreted the scriptures allegorically and employed their time in prayer and meditation.



TRACTARIANS or PUSEYITES. A sect or class of people in England that endeavored to reconcile the English with the Roman Catholic church, as it existed prior to the issue of the tracts.

TRITHEISTS. A sect of the sixth century who held that there were three distinct godheads.

TSCHOMABOLTSI is a class of Russians who refuse to use the form of prayer for the emperor prescribed; that it is unlawful to shave the head, and are bound together by an oath.

TUNKERS same as Dunkers.

TURLUPINS claim that man having arrived at a certain state of perfection is no longer subject to divine law.

UBIQUITARIANS. A sect of German divines who hold that Christ's body was everywhere by virtue of his omnipotence.

UCKEWALLISTS the same as Mennonites, except that they believed that Judas and the murderers were saved.

UNITARIANS had their rise in this country in 1815, and hold that there is but one God, deny the trinity, but believe that Christ was the best person that ever lived, and fulfilled the divine mission; that his death was not vicarious, but the seal of sincerity; that he performed miracles, and by the power of God was raised from the dead. They claim that every person is responsible to God for his own belief and actions, that each person will be punished or rewarded according to the deeds done in the body, and finally they believe in a final beatitude which will redound to the glory of God.

UNITED BRETHERN IN CHRIST. Established in Pennsylvania in 1775; they have no new doctrines. Their government is divided in power between clergy and laity.

UNIVERSALISTS believe that all men will be saved, and generally hold that man receives his punishment here on earth; a few, however, claim a temporary penalty in the future. They do not believe in a hell or personal devil, nor a literal day of judgment, nor that the good and bad shall be eternally separated, but do believe in a final state of joy and bliss.

VAUDOIS. Same as Waldenses. Their preachers are smart.

VERSCHORISTS, a sect of the seventeenth century, who attempted to form a new religion with an impious and fantastic creed.

WAHABEES, a sect of Mohammedan reformers who condemn the worship of prophets and accept the koran and its ceremonies.

WALDEDESES is that class of people who in the twelfth century opposed and bade defiance to the powers of Rome and suffered bitter persecutions as a war of extermination was declared against them. The principal reason of opposition of the Romish church to them was that they claimed the right to read and interpret the bible for themselves and worship as they saw fit.

WILHELMINIANS. Followers of a fanatical woman of Bohemia who told them that the Holy Ghost was incarnate in her for the salvation of souls.

WILKINSONIANS were followers of Mrs. Wilkinson, who was born in Rhode Island in 1776, and claimed that she died and went to heaven, and while there heard this question asked, "Who will go and preach to the dying world?" Her answer was, "Here am I, send me." For which with the Holy Spirit she returned to earth and proceeded to preach to man. Her effectual death resulted in 1819.

WHIPPERS. Same as Flagellants.

WINEBRENNARIANS had their rise in Pennsylvania in 1830, springing from the German reform church. They practiced immersion; form of government is Presbyterian; they rejected all creeds, and in belief are Arminian. One of their weaknesses is the washing of each other's feet, but believe in the personal reign of Jesus Christ.

WOMAN'S CHRISTIAN TEMPERANCE UNION—church auxiliary.

WYCKLIFFITES strongly oppose the jurisdiction of the pope, and laid the foundation for Protestantism in England.

YOUNG MEN'S CHRISTIAN ASSOCIATION—church auxiliary.

YEZIDEES or WORSHIPERS OF THE DEVIL have a strange worship which is a mixture of Christianity, Mohammedanism, and adoration for the Devil.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR—church auxiliary.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION—church auxiliary.

ZACHEANS. A sect of the fourth century who believe that the only prayer acceptable to God was in secret.

ZWINGLIANS. A people who differed in belief from the Lutheran doctrine only on the point of the presence in the eucharist which they declared to be only typically true. They were otherwise Lutherans.



## CHRISTIAN RELIGIONS.

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There are also many religious creeds that are extinct and sects that have gone out of business not here mentioned, and, too, there are those in business now that I have been unable to learn about sufficiently to venture a mention of them here, while many of those here named have divisions and subdivisions so that the grand total gives us something like five hundred and forty-seven avenues by which the gold paved streets of the religious heaven can be or could have been reached by man. For instance the Lutherans have seventeen gateways, the Methodists fifteen, Baptists thirteen, Mennonites twelve, Presbyterians nine, while the Catholics, Episcopalians, and many others have their branch lines, rendering the old adage, that "there is only one way to heaven but many ways to hell" quite absurd, and having the sound of the emittings of an ignoramus, or stamping the author thereof a contortioner of the truth. And again, while most of them agree on the course and direction to hell, no two of them have or entertain the same channel or mode of gaining heaven. Suppose too, that there really was a Christian heaven and some of these creeds or routes (if properly obeyed and followed) would gain for man an admittance thereto, then behold the disappointment to all these others, and certainly they would be disappointed and fail to enter the angel world with God, for if any one is right *all* others are wrong, and this bible God being an exacting God will not admit them. Then see what a mistake five hundred and forty-six sects or organized gangs of liars have made. And then will you Christians realize the truth of that cold, chilly saying "Straight is the way and narrow the path that leads to heaven, and few there be that find it." And if it is this Christian bible, and only it that provides a mode of redemption, a scheme of re-

ligion, class of tickets, and route whereby souls of men can be saved, let me call your attention to a few propositions that will show to a limited extent how few people that have lived for the past 500,000 years or more, and that are now living, who had or have the opportunity of thus being saved. (I mean of saving their souls—this something that no one knows anything about or ever will know anything of.)

In the first place many of the religious creeds that have been organized and found a place in history are now extinct, in which case, if some one of them were the correct one, the gate has long been closed and all others lost. In the second place, granting that all the people that join the right church are saved, and taking a church of the three hundred religions of to-day (conceding there are no more), with an average membership, and only one in three hundred church members are saved; and thirdly, suppose all Christian church members were saved, only one in seven of the 420,000,000 people of Christendom would be secure, or one in every twenty-eight of the inhabitants of this world would pass through Peter's gate. While in the fourth place, if only those people get to a Christian heaven that belong to the right church, profess the right faith, pray in the right manner, be baptized in the right way, make the right sacrifice, do the right penance, it will require the death of two thousand one hundred church members to get one into your heaven; and eight thousand four hundred of the inhabitants of this globe will be compelled to journey to your hell before that lone pilgrim begins his march to cold, airless heaven.

And again, Mr. and Mrs. Christian, you must remember that while there are three thousand languages spoken by as many different classes of human beings in this world that your bible (and in many cases only parts of it) has been translated into only one hundred and eighty of them. Then, Mr. Christian, be careful about the positiveness of the truth of your religion, for you only need to review calmly and considerately the two processions to learn how few you are saving and how many you are

eternally damning, or in other words you are demanding eight thousand four hundred shovels for use in the furnace of your hell, to every pair of wings with angel fastenings, to be used in your heaven.

But in speaking further of the Christian religions, and for convenience sake I place them in two classes, to-wit: Catholic and anti-Catholic, or Protestant. Of the Catholic religion there is no question but that it is nearest in line with the written doctrines of the bible, not only in faiths and beliefs but ceremonies and formalities; for God was a murderer, warrior, and a believer in kings, priests, prophets, hereditary rulers with supreme and centralized power, in a single governing and law making crown head; such as Christ, a king, prophet, or pope, while Jesus Christ himself says: I am "Lord of Lords," "Kings of Kings," and "Prince of Priests." Therefore that church holds a commission in due form to do everything wicked that was done by your bible character, nor does history deny that they have performed that mission; for crimson earth and smoky heaven bear testimony of their slaughter of mankind for opposing them in belief. And as a manifestation of the intentions of that church to hold the allegiance of mankind to it, and to make everything (in the way of religions, schools, morals, and governments) subject to the dictates and management of the church at Rome, and of its ultimate control of the earth. I ask your consideration of the following.

I here call your attention to the oaths of the cardinals, bishops, priests, Jesuits, and also other matter, such as edicts, rules, sayings, and writings that emanate from and pertain to that church, its agents, and institutions.

### THE CARDINAL'S OATH.

"I, . . . . ., Cardinal of the Holy Roman Church, do promise and swear that, from this time to the end of her life, I will be the faithful and obedient unto St. Peter, the holy apostolic Roman Church, and our most Holy Lord, the Pope of Rome and his successors, canonically and lawfully elected; that I will give



no advice, consent, or assistance against the Pontifical Majesty or person; that I will never knowingly and advisedly, to their injury or disgrace, make public the counsels entrusted to me by themselves, or by messengers or letters; also that I will give them any assistance in retaining, defending and recovering the Roman Papacy and the Regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their honor and state, and I will defend, with due form and honor, the Legates and Nuncios of the Apostolic See, in the territories, churches, monasteries and other benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their coming, abiding, and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them. That I will by every way and by every means strive to preserve, augment, and advance the rights, honors, privileges, the authority of the Holy Roman Bishop, our Lord the Pope and his before mentioned successors; and that, at whatever time anything will be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same our Lord, or his successors, or some other person by whose means it may be brought to their knowledge.

That I will keep and carry out and cause others to keep and carry out the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sextus, of happy memory, as to visiting the thresholds of the apostles at certain prescribed times according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and fight (*omni conatu persecuturum et impugnaturum*) against heretics, schismatics who oppose our Lord, the Pope of Rome and his before mentioned successors, and this I will do with every possible effort."

(Signature.)

Then sent to the Pope.

## THE BISHOP'S OATH.

“I . . . . ., elect of the diocese, from henceforward will be faithful and obedient to St. Peter the apostle and to the Holy Roman church and to our Lord, the Holy Pope of Rome and to his successors, canonically entering. I will neither advise, consent, nor do anything that they may lose life or member, or that their person may be siezed, or hands in any wise laid upon them, or any injuries offered to them under any pretense whatsoever. The counsel with which they shall entrust me by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter against all men. The Legate of the Apostolic See, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges, and authority of the Holy Roman Church, of our Lord the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any council, action, or treaty in which shall be plotted against our said Lord and Roman church anything to the hurt or prejudice of their persons, rights, honor, state, or power, and if I know anything, such thing to be treated or agitated by anyone whatsoever, I will hinder it to my utmost, and as soon as I can I will signify it to our said Lord. The ordinance and mandates of the Pope, I will observe with all my might and cause to be observed by others.

Heretics, schismatics, and rebels to our said Lord or his successors, I will to my utmost persecute and oppose.

(*Hereticos, schismaticos, et rebelles eidem Domino nostro vel successoribus predictis pro posse persequar et oppugnabo.*)

I will come to a council when I am called; I will visit the threshold of the Apostles every three years and give an account to our Lord of all my pastoral office and of all things belonging to my diocese to the discipline of my clergy and people. I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained by a lawful impediment, I

will perform the aforesaid by a member of my chapter or a priest of my diocese, fully intrusted in all things above mentioned. The possession belonging to my table I will neither sell nor anywise alienate without consulting the Roman Pontiff. So help me God and these Holy Gospels of God.

(Signature.)

Sent to the Romish Manager.

### THE JESUIT'S OATH.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael, the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and all the saints and sacred hosts of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that his holiness, Pope . . . . ., is Christ's vicar-general, and is the true and only head of the Catholic or Universal Church throughout the earth, and that, by the virtue of the keys of binding and loosing, given to his holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed; therefore, to the utmost of my power, I shall and will defend this doctrine, and his holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred Mother Church of Rome. I do denounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrate, or officers. I do further declare that the doctrine of the Church of England, the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his holiness' agents in



any place wherever I shall be in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the Mother Church's interest, to keep secret and private all her agents' counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath. In testimony hereof I take this most blessed and holy Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this — day of —, An. Dom.," etc.

.....

#### A PRIEST'S OATH.

"I, ....., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul and the Saints and the Sacred Hosts of Heaven, and to you, my Lord, I do declare from my heart without mental reservation that the Pope is Christ's vicar-general and is the true and only head of the Universal church throughout the earth, and that by virtue of the keys of binding and loosing given to his holiness by Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore to the utmost of my power I will defend this doctrine and His Holiness' rights and customs against all usurpers of the

Protestant authority whatsoever, especially against the new pretended authority and church in England and all adherents, in regard that they may be usurpal and heretical, opposing the sacred mother the Church of Rome.

I do denounce and disown my allegiance as due to any Protestant king, prince, or state, or obedience to any of their inferior officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and other Protestants, to be damnable and those to be damned who will not forsake the same.

I do further declare that I will help, assist, or advise all or any of his Holiness' agents, in any place wherever I shall be, and do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power, regal or otherwise. I do further promise and declare that notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the Mother church's interest, to keep secret and private all her agents' counsel as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my Most-Reverend Lord and Bishop.

All of which, I, . . . . ., do swear by the blessed trinity and blessed sacrament which I am about to receive, to perform on my part, to keep inviolable, and to call on all the heavenly and glorious hosts of heaven to witness my real intentions to keep this oath.

In testimony whereof I take this most Holy and blessed Sacrament of the Eucharist and witness the same further with my consecrated hand, in the presence of my Holy Bishop and all the Priests who assist him in my ordination to the priesthood."

### CANON LAW.

1. The constitutions of princes are not superior, but subordinate to ecclesiastical constitutions.

2. The laws of the emperors cannot dissolve the ecclesiastical or canon laws.

3. It is not lawful for an emperor to exact anything opposed to the apostolic rules.

4. It is not lawful for kings to usurp the things that belong to priests.

5. No custom of anyone can thwart the statutes of the pope.

6. Let no resistance be offered to the apostolic (canon) precepts, but let them be salutiferously fulfilled.

7. The yoke imposed by the holy see is to be borne, though it appear intolerable and insupportable.

8. The Pontiff can neither be loosed nor bound by the secular power.

9. That the Pontiff was called God by the pious Prince Constantine, and that as god he cannot be judged as man.

10. That as god he is far above the reach of all human law and judgment.

11. That all laws contrary to the canons and decrees of the Roman prelates are of no force.

12. That all of the ordinances of the pope are unhesitatingly to be obeyed.

13. We ought not even to speak to one whom the pope has excommunicated.

14. Priests are fathers and masters, even of princes.

15. The civil law is derived from man, but the ecclesiastical or canon law is derived directly from God, by which the pontiff can, in connection with his prelates, make constitutions for the whole Christian world, in matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all Christians.

16. A heretic, holding or teaching false doctrine concerning the sacraments is excommunicated and degraded, and handed over to the secular court.

17. Secular princes unwilling to swear to defend the church against heretics are excommunicated, and they are laid under an interdict.



18. The goods of heretics are to be confiscated and applied to the church.

19. Advocates or notaries, favoring heretics, or their defenders, or pleading for them in law suits, or writing documents for them, are infamous and suspended from office.

20. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to their power, all heretics condemned by the church; and a temporal lord not purging his land of heretics is excommunicated.

21. Those signed with the cross for the extermination of heretics rejoice in the privilege granted to the crusaders for the help of the holy land.

22. They are absolved from all obligations who are in anywise bound to heretics.

23. Whoever dies in battle against the unbelieving merits the kingdom of heaven.

24. We do not esteem those homicides, to whom it may have happened in their zeal for their mother church against the excommunicated, to kill some of them.

25. The Catholic Princes are bound, both by civil and canon law, not to receive or tolerate heretics, and much more are not to permit their rites, or other exercises of their religion, or rather, their false sect, but are most solemnly bound everywhere to repel and expel them.

26. The following temporal punishments are to be enforced on heretics: 1st—Infamy, and the consequent disqualifications for all civil acts. 2d—Intestibility, as well active as passive (that is, they can neither make, will, or inherit what is left to them by others.) 3d—Loss of paternal power over children. 4th—Loss of dowry, and other privileges granted to women. 5th—Confiscation of all goods. 6th—That vassals and slaves and others are free from all, even sworn obligations due to their lord or another. 7th—Capital corporal punishment, especially death, and perpetual imprisonment.

27. The canon law forbids all toleration.

28. That metropolitans and bishops are to excommunicate him who grants liberty of conscience.

29. No oath is to be kept towards heretic princes, lords or others.

30. Heretics are to be deprived of all civil and paternal rights.

31. The pope can absolve from all oaths.

32. Every bishop is ordinary judge in a cause of heresy. The reason is because the bishops can *ex-officio*, and ought to extirpate heretics, and inflict upon them the due punishments, and to this are bound on pain of deposition. Besides, are the inquisitors especially deputed by the apostolic see. Every bishop in his diocese is thought to be, and in reality is, a natural inquisitor (literally born inquisitor), so as to have the same power with those already mentioned in a cause of heresy.

33. In every promissory oath, although absolutely taken, there are certain conditions tacitly understood, amongst which are: First—If I can; second—To save the right and authority of a superior; third—When the oath supposes the honor of the apostolic see to be illicit.

34. That the Council of Trent (the last and great authority of Rome) decrees and commands that the sacred canons and all general councils, also the other apostolic enactments issued in favor of ecclesiastical persons of ecclesiastical liberty, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

Pope Pius IX. declared that by the decree of infallibility the following were confirmed as truths eternal and equal in authority with the decalogue:

The state has not the right to leave every man free to profess and embrace whatever religion he shall deem true.

It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.

It has not the right to treat as an excess of power, or as usurping

the rights of princes, anything that the Roman pontiffs or ecumenical councils have done.

It has not the right to adopt the conclusions of a national church council, unless confirmed by the pope.

It has not the right of establishing a national church separate from the pope.

It has not the right to the entire direction of public schools.

It has not the right to assist subjects who wish to abandon monasteries or convents.

In the same syllabus, conversely, the rights and powers of the church are thus put forth:

She has the right to require the state not to leave every man free to profess his own religion.

She has the right to exercise her power without the permission or consent of the state.

She has the right to prevent the foundation of any national church not subject to the authority of the Roman pontiff.

She has the right to deprive the civil authority of the entire government of the public schools.

She has the right of perpetuating the union of church and state.

She has the right to require that the Catholic religion shall be the only religion of the state, to the exclusion of all others.

She has the right to prevent the state from granting the public exercise of their own worship to persons immigrating into it.

She has the power of requiring the state not to permit free expression of opinion.

### ONE OF ROME'S CURSES.

By the authority of God Almighty, the Father, Son, and the Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Savior, and of all celestial Virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim, and Seraphim, and of all the Holy Patriarchs, Prophets, and of all the Apostles, and Evangelists, of the Holy Innocents, who in the sight of the



Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of the Holy Virgins, and of all Saints together with the Holy Elect of God. May he, . . . . .  
. . . . ., be damned. We excommunicate and anathematize him from the threshold of the Holy Church of God Almighty. We sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, "Depart from us, we desire none of thy ways." As a fire quenched with water so let the light of him be put out forevermore, unless it shall repent him and make satisfaction. Amen.

May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who is poured out in baptism, curse him! May the Holy Cross, which Christ for our Salvation, triumphing over his enemies, ascended, curse him!

May the Holy Mary, ever Virgin and Mother of God, curse him! May St. Michael, the advocate of the holy souls, curse him! May all the angels, Principalities, and Powers, and all Heavenly Armies, curse him! May the glorious band of Patriarchs and Prophets, curse him.

May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together curse him! and may the rest of the disciples and Evangelists, who by their preaching converted the universe, and the Holy and wonderful company of Martyrs and Confessors who by their works are found pleasing to God Almighty,—may the holy choir of the Holy Virgins, who for the honor of Christ, have despised the things of the world, damn him! May all Saints from the beginning of the world to everlasting ages, who are found to be loved of God, damn him!

May he be damned wherever he be, whether in the house or in the alley, in the woods or in the water, or in the church! May he be cursed in the living or dying!

May he be cursed in eating and drinking, in being hungry, in

being thirsty, in fasting and sleeping, in slumbering, and in sitting, in living, in working, in resting, and . . . . . and in blood letting!

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly! May he be cursed in his hair; cursed be he in his brains and his vertex, in his temples and in his eye-brows, in his cheeks, in his jawbones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers!

May he be damned in his mouth, in his breast, in his heart, and purtenances, down to the very stomach!

May he be cursed in his . . . . ., in his . . . . ., and his . . . . .; in his thighs, in his . . . . ., and his . . . . ., and in his knees, his legs, and his feet, and toe-nails!

May he be cursed in all his joints and articulation of the members; from the crown of his head to the soles of his feet may there be no soundness!

May the Son of the living God, with all the glory of his majesty, curse him! and may Heaven, with all the powers that move therein, rise up against him and curse and damn him, unless he repent and make satisfaction. Amen! So be it; be it so. Amen!

### A LETTER FROM JESUS CHRIST.

[This is the sort of trash that takes the place of the bible among Roman Catholics.]

A true letter from Jesus Christ, sent by the hand of the guardian angel to a maiden whose name was Bridget, and who lived at a distance of nine miles from St. Marcel, in France, printed in golden letters, and found at the foot of a crucifix where there was a young girl who for seven years had not been able to speak, but suddenly, when she touched this letter, did speak three times, uttering the words, "Jesus and Mary," and ever afterwards continued to speak, and who died in a holy manner at the age of twelve years.

On the Lord's day, which according to precept, is a holy day,

go ye to the holy church and pray to God that he may forgive your sins. I have left you six days in which to work, and the seventh in which to rest. In that day you should hear the holy mass, attend to the divine office and services, and give alms to the poor according to your ability, that ye be filled by me with all good things. If, furthermore, you fast five Fridays in the year, in honor of my five wounds which I had upon the cross, I will give you many graces that you will ask of me.

All those who shall murmur against my holy letter, who shall say that it has not come from my holy mouth, as well as those who shall keep it concealed and not publish it, shall be abandoned by me. But all who shall make it known and shall say that it has proceeded from my holy mouth, then shall I pardon all their sins, and they shall be blessed by me forever. Those, moreover, who shall make it known will not have about them the malignant spirits. And these people will be delivered from thunderbolt, tempest, and disaster, and in the case a woman should experience great difficulty in child-birth, if she shall have put on this holy letter, and shall recite three Aves to the holy virgin, she shall happily bring forth her child. All who shall comply with my holy commandments shall enjoy in eternity the holy glory of paradise.

I had thirty blows in my mouth, and when I was near the house of Annas I fell three times. I have 405 wounds on my head, and the soldiers who followed me were 3,240, while those who carried me bound were eight. The drops of blood which I shed were 3,000,800, and every person who shall say to me each day two Paters, Aves, and Glorias continuing for three years to fulfill the number of the drops of blood I shed on Mount Calvary, I shall grant five gracious gifts.

*First*—Plenary indulgence and remission of all his sins.

*Secondly*—I shall not cause him to experience the punishments of purgatory.

*Thirdly*—I shall grant him to be like a martyr who has shed his blood for the holy faith.



*Fourthly*—I shall care for his soul both in heaven and on the earth and bring it together with those of his parents to the fourth remove of relationship even though he be buried in purgatory, and I will let them all enjoy the holy glory of paradise in eternity.

*Fifthly*—The person who shall carry on their backs this holy letter eight days before their death, the blessed Virgin Mary will go to assist their souls and they shall not die with a sudden death. Their souls will be delivered from all evil.

The original of this letter is in Italian, and found in “Harper’s Medieval Saints and Miracles.”

In Rome, with the permission of his Holiness, the Pontifex, Pius IX.

The price of crime according to the Catholic scale is as follows, which is the official fee list for the priest as issued by the pope:

A list of sins pardoned, and their orthodox prices, in British money, as rendered from the Pope’s Tax Book.

Absolution.	£	s.	d.
For a layman killing a layman. . . . .	0	7	6
For killing a father or mother. . . . .	0	10	6
For killing a wife or sister. . . . .	0	10	6
For incest with mother or sister. . . . .	0	7	6
For violating a maid. . . . .	0	9	6
For robbing a house. . . . .	0	12	0
For burning a house. . . . .	0	12	0
For perjury in a criminal case. . . . .	0	9	0
For procuring abortion. . . . .	0	7	6
For eating meat in lent. . . . .	0	10	6
For laying violent hands on a priest. . . . .	0	10	6
For a priest keeping a concubine. . . . .	0	10	6
For a priest keeping a concubine,—as high as one guinea.			

Another list from the same source—the Pope’s Bank or Chancery Tax-Book—*Taxæ Cancellariæ Apostolicæ; et Taxæ Sacræ Penitentiariæ Absolutio*, etc., etc.:

Absolution.	Tour- nois.	Duc- ats.	Car- lins.
For a dying person . . . . .	0	0	14
For a society . . . . .	0	0	50
For a priest celebrating a clandestine . . . . .	0	0	7
For a priest keeping a concubine, and for his irregularities . . . . .	0	0	7
For a priest striking another before mass . . . .	0	2	0
For a priest striking another after mass . . . .	0	3	0
For simony . . . . .	0	0	6
And a dispensation for a priest keeping a concubine . . . . .	21	5	0
Of a nun for fornication . . . . .	36	5	6
For an adulterer . . . . .	4	0	0
For a layman for an act of immorality . . . .	6	2	0
For incest . . . . .	4	0	0
For adultery and incest . . . . . ,	6	0	0
For killing a wife . . . . .	4	1	8
For killing a father . . . . .	4	1	8
For killing a mother . . . . .	4	1	8
For killing a brother . . . . .	4	1	8
For killing a sister . . . . .	4	1	8
For killing an infant . . . . .	4	1	9
For theft . . . . .	36	9	0
For perjury . . . . .	36	9	0
For burning a house . . . . .	36	9	0
For rapine . . . . .	36	9	0
For bestiality and sodomy . . . . .	90	12	6

The relationship, position, and connection of women in and with this church can be partially understood, from the reading of the following quotations from "Woman and Rome" by Mrs. Slattery, who speaks from actual experience and knowledge, having been a nun herself.

"We can see how true or untrue is the statement of Rome—her elevating woman—by examining her convents. Look at

her nuns. What are they? The majority are disappointed lovers. They lead unnatural lives. They live a regular cat-life. They are continually fighting and abusing one another, not to say anything of the many other crimes that are perpetrated within them. Some will say nothing wrong happens there. Catholics believe them to be very pure. If so, why not open them and let their light shine on this dark world of ours?

“If everything there is all right, the greater will be their glory and honor and all suspicion will be allayed, but Rome only knows too well that the lives of the dear sisters would not bear inspection, and very wisely keeps the door shut.

“I know of one nun, Eliza Mackey, that entered the convent in Cootehill, County Cavan, Ireland, and in a few years I met her on the streets of Brooklyn, New York, in plain dress. She had left the convent and was disowned by her father, and came to this country, and she told me that that convent was a regular lying-in hospital for the ladies of the surrounding country. Those ladies were supposed to be visiting friends in Dublin, and elsewhere, but instead of that were confined to await the arrival of their sin and shame.

“Is this elevating woman? Shutting her up in a convent and making these places refuges of sin, and placing, as it were, a premium on crime. This is one of the objects for which we women should strive after, to remove this degradation of our sex, to keep woman in her proper place, in the place destined for her by God, ‘A help-mate for man.’

“Again when your ordinary and natural troubles come on you from time to time, you are looked down on by Rome.

“Trust not the Vatican, it has been treacherous in the past, and is the same old machine to-day.

“Read the following questions taken from Roman Catholic books and judge for yourself how she elevates woman. In every prayer book you will find a part devoted to the ‘examination of conscience,’ and these questions are taken from such places. This is to be a help to the confession, and you can guess the beauty of the confession from the preparation for it.



“Have you taken pleasure in irregular motions of the flesh, or not endeavored to resist them? How often?

“Have you sent your children to heretics or public school?

“Have you been guilty of fornication or adultery, or incest, or any sin against nature? How many times? Was it with a person of the same sex, or any other creature?

“Have you designed or attempted any such sin, or sought to induce others to it? How often?

“Have you been guilty of self-pollution? Or of immodest touches of yourself? How often?

“Have you touched others, or permitted yourself to be touched by others immodestly? Or given or taken wanton kisses or embraces, or any other improper liberties? How many times?

“Have you been guilty of seduction, or have you debauched any person that was innocent before? Did you accomplish your evil design by force, or under false promise of marriage, or any other deceitful promise? Or designed or desired so to do? How many times?

“Have you been guilty of improper and dangerous freedoms with any of the other sex? How far have you carried this sinful conduct? Was the companion of your guilt a single person? How often? A married person? How often? A relation? How often? Was there anything else in the quality of the person which made your sin more grievous?

“Have you read impure books, or newspapers? Have you given them to others to read? Have you kept indecent pictures, or exposed them to others? How often?

“Have you abused the marriage bed by any action contrary to the order of nature? In what manner, and how many times?

“Have you been guilty of any pollutions? Or of any irregularity, in order to hinder your having children? How often?

“As a wife, have you refused your husband his marriage rights? How often?

“Have you not persuaded him to offend God against the dictates of nature and of conscience? How often?

“Have you done anything to hinder the generation of the womb? Have you procured or thought to procure a miscarriage? By your own act, by your advice, or by your consent? How many times?

“After thus polluting the mind of a woman, what can be expected? As a rule the minds of Roman Catholic women are very impure, and all the effects of this immoral reading. What a surprise to a young and innocent girl when she reads those things for the first time. Her thoughts will naturally bring back again and again those vile questions, and thus the foundation is laid of habits that are scarcely ever afterwards overcome.

“What, then, is our duty as women? It is plain. Exercise all our influence with our sisters and those around us, and stand shoulder to shoulder against this device of the pope and the devil as regards our sex. Let us preach the gospel from the housetops, and openly declare that here, in our free America, Rome must pause; that she must learn that she can’t exercise her usual control over women, but that every one, men and women especially, is in her true position here, and feels that being there is in spite of the teachings and practice of Rome.

“Then get the book entitled ‘Maria Monk,’ the escaped ‘Nun,’ and read that while a portion of the secret vulgar laws of the Catholic church pertaining to marriage and like relationships of man and woman (excepting the too vulgar part), reads as follows, and is found in the ‘Devil’s Prayer Book,’ by Father Slatery, ex-priest of Rome.

“The use of marriage in a manner agreeable to reason, is lawful, for from the institution of the creator it is appointed that the human species shall be propagated by the . . . . . of the male and the female. The natural . . . . . is that the woman should be . . . . . and the man . . . . . for this . . . . . is better adapted for the effusion of the . . . . . and its reception into the . . . . . for the propagation of offspring. But an unnatural . . . . . is if an . . . . . be effected in any other way — as . . . . . or if any man shall be . . . . . and the woman . . . . .

“If married people, having commenced . . . . .restrain the following of the . . . . .by mutual consent with danger of . . . . . it is not of itself a mortal sin.

“But if the woman has already given her . . . . .or is in the probable danger of . . . . .the . . . . .having begun the . . . . .can not withdraw from . . . . .without grave fault, for then he is the cause of the woman’s . . . . .being . . . . .away.

“If a man has already . . . . .it appears to many that the . . . . sin grievously by withdrawing herself from . . . . .because according to many the . . . . .of both is required for generation.

“A man commits a deadly sin who begins . . . . .in the . . . . that he may afterwards . . . . .it in the . . . .

“Theologians agree generally in this: ‘The reason is that a . . . . . of this kind (although without the emission of . . . . .) is real . . . . . although not consummated, as . . . . . itself in the natural . . . . . of another . . . . . is true fornication, though no . . . . . was spent.’ For a man . . . . . all around the . . . . .of his . . . . .is a mortal sin; the reason is because such . . . . .at least cannot be done, morally speaking, without a . . . . .effect.

“ . . . . .is not to be performed in a sacred place, except through necessity, which may happen when an army is lodging in a church.

“To . . . . .have with a pregnant, appears to Saint Alphonsas a venial sin unless there is danger of . . . . .or some other honest cause.

“If a man knows that he is about to . . . . .his . . . . .without the . . . . .it is inquired whether the . . . . .can receive him. Indeed it is evident that she cannot prove that it is a thing designed, seeing it is to be detested. But many excuse her for . . . . . him, for . . . . .begun is lawful in itself, and because the . . . . .may be . . . . .without, it may happen from another cause. But as often as she can by prayer and counsels induce him to . . . . .with her a perfect . . . . .it appears he should be . . . . .nor is she easily excused if she, without a weighty reason,



seeks the . . . . . when she knows he is about to have the matter so, for from charity she is bound to . . . . . the sin of the man. 'But she has a just cause for . . . . . it, if she is in danger of . . . . . or if she ought otherwise to be deprived of her . . . . . of asking more than . . . . . with continual doubt whether it may be a sufficiently great inconvenience to her or not now to . . . . . herself.'

"Nor is the spouse held to . . . . . a drunken husband, for he lacks the use of reason, which is required for the exercise of authority. But if he is not so drunk that he can . . . . . the . . . . . she is free then to . . . . . although she is scarcely bound. For the sake of preventing separations, strifes, blasphemies, most commonly it becomes her to . . . . . to him asking; but if it should happen that the . . . . . is emitted outside of the . . . . . that will be imputed to the drunkard.

"A wife who has experience that she cannot bear children without danger of her life, is not held to . . . . . for she cannot be obligated under such personal damage; nevertheless she can . . . . . for it is lawful for her to . . . herself to the danger which arises from her . . . . . especially if it is necessary for the avoiding of her own . . . or her husband's.

If she always had brought forth dead children, many say that she can . . . . . although she is not (bound), for it is better that there should be children, even with the sin of the beginning, that there should be no children and their death happened by an accident, whilst the . . . . . of marriage is lawful in itself. I think we must distinguish, if the death of the child should happen in the . . . . . or elsewhere without the act of the surgeon taking away its life, and it appears lawful to use the marriage . . . . although the event may be foreseen, but if the child has to be removed by the forceps, it is doubtful whether it is right to . . . . the marriage . . . . with so much danger to the offspring.

"Indeed it is believed that married persons should abstain, but when there is danger of incontinence perhaps they can be excused, they leaving it to the will of the surgeons how they must act with a woman in labor.

“The wife who . . . . . herself in the . . . . . of matrimony that she may not receive the . . . . . or . . . . . up immediately . . . . . has been received that it may be . . . . . sins mortally. But there is no need that she should . . . . . a long time on her . . . . . seeing that the . . . . . attracts the . . . . . in a short time, and immediately shuts up very closely. It is lawful for a young girl who is . . . . . to . . . . . herself, and to endeavor that she may not receive the . . . . . because the injury falls upon her; but it is not lawful to expel . . . . . once received, because now it has peaceful possession, and it cannot be . . . . . without an injury to nature.

“Old married people, for the most part, have . . . . . without fault, although it may happen that the . . . . . may be poured outside the . . . . . for that happens by accident, through the weakness of nature. For if their strength is so . . . . . out that there is no hope of . . . . . within the . . . . . they can not now . . . . . the law of marriage,

“Touches, looks, and vile words directed to . . . . . are permitted among married people, because they are the . . . . . of . . . . . to a lawful end. Hence it is lawful for them so that they may perform . . . . . more easily. But those which do not refer to . . . . . and are . . . . . for the sake of pleasure alone, do not exceed venial sin, if the . . . . . in itself is not very . . . . . and if the danger of . . . . . be not present. Indeed the . . . . . state is supposed by right, in a manner, to render . . . . . nearly all of these . . . . . and to take away their grievous turpitude, otherwise it would be liable to many doubts. ‘And this,’ says S. Alphonsus, ‘although the . . . . . then might be forbidden to them by disease, or it might be impossible on account of . . . . . which might come upon them’—whereas, if any one should bind himself by a vow of chastity then all of these would evidently be mortal sins. If any expedient to . . . . . should happen from affinity, or spiritual relationship, then even . . . . . of this kind may be excused from mortal, since it is the punishment of law and of close interpretation.

“When the danger of . . . . . is seen in one’s self or in another,

these kind of . . . . . are more difficult to be excused from a grievous sin, especially if there appears to be a certain . . . . . begun ('as when the . . . . . is moved about within the . . . . .') We give the judgment of S. Alphonsus; I think it should be said more probably, that vile acts among . . . . . persons, without the danger of . . . . . both in the one . . . . . and in the one . . . . . are mortal sins, unless they may be had (done) that the married persons may . . . . . themselves to secure immediate . . . . . because when they have a right to . . . . . they have also a right to such acts, although . . . . . by accident may precede copulation. But I consider also that modest acts are mortal, if they are with the danger of pollution in one's self, or in another, in the case on which they are used on account of . . . . . pleasure alone, or also for some trifling cause; otherwise, if on account of an important cause, for instance, if at any time there is an urgent need to show indications of affection to . . . . . mutual love, or that the . . . . . may avert suspicion from another, because he may be . . . . . toward another person. Sanchez, Bossius, and Escobar more probably say, 'In the person rendering the . . . . . even immodest . . . . . are lawful, unless they are such as appear, . . . . . begun, although the danger of pollution is present, because the one . . . . . gives operation to a lawful act to which there is an obligation on account of the right of asking, who, although he sins, nevertheless does not lose his . . . . . since a fault may be found on the part of the . . . . . of the person.' To put the . . . . . parts into the mouth by chance appears to be a mortal sin, 'because then in this act, on account of the . . . . . of the mouth, the danger of . . . . . is very near, because also this appears to be in itself a new kind of . . . . . against nature, called by some . . . . .'

"Vile . . . . . of one's self, the . . . . . being absent, can scarcely be without the proximate danger of . . . . . and so for the most part are guilty of mortal sin. The reason is because a married person has not a right (*per se*) in itself over his own body, but only by accident indeed (*sed tantum per accidens nempe tantum*), that he may dispose himself to . . . . . whence



when . . . . . is not possible, touches with . . . . . are altogether unlawful for him ; because that the touches of the . . . . . when they are done nicely, and with a disturbance of the spirits, in themselves tend to . . . . . and are very intimately connected with the danger of it.

“The husband or wife being absent, delight from remembered . . . . . is not without great danger. If delight may be had not only with a disturbance of the . . . . . but also with a tickling or . . . . . pleasure, I think that Concina, against Sporer, that she cannot be excused from mortal sin, because such delight is intimately connected with the danger of . . . . . I think we may truly say otherwise if that voluptuous . . . . . is absent, because when the danger of . . . . . is not very intimately connected with the delight although there is a di . . . . . of the spirits, and this is indeed the opinion of Sanchez, since he does not there excuse the delight with . . . . . pleasure, but only (as he says) with a disturbance and alteration, of the . . . . . without the danger of . . . . . but because such commotion is nearly allied to that voluptuous . . . . ., therefore married persons are to be exhorted especially that they abstain from this kind of delicate . . . . . while, pertaining to rules, governing at confessions, the following will partially inform those ignorant of the performance as to what the church laws are governing the same.

“How great ought to be the cause for which one can hold himself permissively with regard to inordinate . . . . so as that they may be considered neither voluntary nor culpable?

“A. It ought to be so great as to prevail with good effect in these circumstances, over those . . . . or the bad effect according to the rule explained in No. 15.

“Just causes of this sort are the hearing of confessions, the reading of cases of conscience drawn up for a confessor, necessary or useful attendance on an invalid.

“A just cause can be so that any work from which . . . . arise, may be not lawfully begun, but also lawfully continued, and so the confessor . . . . those motions from the hearings of confessions

ought not on that account abstain from hearing them, but has a just cause for preserving, provided, however, that they always displease him, and there arise not therefrom the proximate danger of.....

“Are the married to be at any time asked in confession about denying the marriage.....

“A. Yes; particularly the woman, who through ignorance or modesty, are sometimes silent on that sin; but the question is not to be put abruptly, but to be framed prudently; for instance, whether they have quarreled with their husbands; what was the cause of these quarrels; whether they did upon these occasions ....their husbands the marriage....but if they acknowledged they have transgressed, they ought to be asked chastely, whether anything followed contrary to conjugal continence, viz.:

“Hence let the wife accusing herself in confession of having denied the marriage....be asked whether the....demanded it with the full rigor of his right; and that shall be inferred from his having....it instantly, from his having been grievously offended, or from aversions or any other evils having followed, of which she ought also to accuse herself, because she was the cause of them; on the other hand if she confesses that there exists quarrels and aversions between her and her husband, she can be asked whether she has denied the marriage.....

“Lest the confessor should indolently hesitate in tracing out the circumstances of any sin, let him have the following versicle of circumstance in readiness:

“Who, which, where, with, why, how, when?

“Can a confessor absolve a young woman going to be married, whilst he knows solely from the confession of the betrothed husband that she does not disclose in her confession the..... she has been guilty of with her betrothed?

“A. I find various opinions: La Croix thinks that she ought not to be absolved, but that the confessor should dissemble, and say *Miseriatur tui*, etc.; or that she may not know that absolution has been denied her.

“Prudent confessors are wont to lay it down regularly to ask from all young women going to be married, whether from occasion of their approaching marriage there occurred to them any improper thoughts? whether they permitted.....and other great alternates.....because, perhaps, they thought that greater.....would soon be allowed them?

“And since the young woman is more under the influence of modesty, we are wont for that reason to hear the betrothed husband’s confession first, that she may afterwards more confidently reveal to the confessor what she knows to be now known to him.

“Some divines add that the betrothed husband, who makes his confession first, can be induced to tell her that he has openly confessed that sin. After the young woman’s confession, that would be no longer in the confessor’s power.

“Is morose.....allowed on a thing prohibited by the law of nature, but here and now having taken place without a formal fault for instance, delight on nocturnal involuntary.....

“A. No, because the object of the delight is intrinsically bad, and therefore deliberate delight respecting it is also bad.

“Many, however, as Salmanticenses, Vasques, Billuart, Antoine, etc., think that although it is unlawful to delight on homicide, drunkenness, etc., involuntarily committed, it is not unlawful, however, on account of the good end, to delight on merely natural and involuntary.....or to desire it with a simple and inefficacious affection.

“They say ‘with a simple and inefficacious affection,’ because if it be desired efficaciously so as that.....be caused by the desire or means employed that it may happen, it is certain, according to all, that it is a mortal sin. The reason of these authors is, that.....merely natural and involuntarily is prohibited by no law; since it is merely a natural effect, or a mere evacuation of nature, like sweat, saliva, etc., and therefore it is by no means materially or objectively bad; whence it is not a sin to wish for it efficaciously as such.

“What is ‘morose delight?’



“A. It is a voluntary complacence about an illicit object without a wish of performing or executing the work.

“It is called ‘morose,’ not from the delay (mora) of time during which it lasts, for it may be complete in an instant, but from the delay of reason, which neglects to repel this . . . . . after it has perceived it ; and thus reason delays in discharging its own office. It can also be called ‘morose’ because reason dwells on it without a wish of proceeding to the work itself.

“In what matter does this delight take place ?

“A. Although morose delight more frequently happens about . . . . . matters, however, it can take place in any matter whatsoever, as about theft, about fighting, about revenge, etc.

“Does a married person sin in delighting . . . . . on . . . . . or on touches, which . . . . . has had or is to have, if at the time of the delight her . . . . . be absent or infirm, etc., so as that . . . . . be here and now impossible ?

“A. If in . . . . . she exposes herself to the danger of . . . . . she certainly sins mortally against chastity, and also against justice. But if there be no danger of . . . . . Sanchez, Sylvius, Steyart, and Daelman free her from mortal sin, because the honesty of the matrimonial state seems to excuse such . . . . . from mortal sin. Others, however, as Navarrus, Billuart. Collert, Antoine, etc., think with more probability that such . . . . . is a mortal sin.

“Does any one bound by a vow of chastity act against his vow if he be the cause of . . . . . to others, who are free from such vow ; for instance, if he advise others to commit . . . . . with one another.

“He is guilty of the sin of scandal, and stands arraigned of their . . . . . however, if he does not seem to violate his own vow merely on account of the . . . . . of the others, if he feel no complacency himself ; because he has made no vow to preserve the chastity of others by his own, just as a married man advising it does not sin against the faith of his matrimony.

“How great is the sin to exercise the . . . . . act solely for pleasure?

“I answer with St. Augustine and St. Thomas (Supp. 40, etc.) that is the only venial in its own nature, because it is fixed, as is supposed, within the limits of legitimate . . . . . however, it may be a mortal sin by reason of the end of other circumstances; suppose, for instance, if a man were so seized with . . . . . that going to his . . . . . he were ready to go to her though she was not his wife, or if, at the time of the conjugal . . . . . he had his affection and delight towards . . . . . whose qualities also (i. e., as well as the foregoing circumstances) shall then (in that case) be expressed in confession; suppose that she is married, that she is a blood relation, etc., and this is particularly to be guarded against in those who are married a second time, lest, while he is . . . . . with his second wife, he may . . . . . his affections on the first.

“It is lawful to exercise the conjugal . . . . . partly for the due end, namely, the generation of offspring, and partly for . . . . .

“A. No; because then indeed the end is partially inordinate, since in part obedience is given to lust, and thus the order appointed by God and by nature is partially inverted.

“It is lawful to ask conjugal duty solely with the end of view of avoiding . . . . . on one’s self, and without the concurring end of . . . . . offsprings or of rendering . . . . .

“A. Pontius and many others say yes, but it seems better to say no, with St. Augustine and St. Thomas.

“To the married it can be proposed: whether they live peaceably? whether they enjoy matrimony in an honest way? whether they have exposed themselves to the danger of . . . . .

“Whether they bring up their children like Christians?

“About what can young men be especially examined at the age of about twenty years, sufficiently vigorous and like many men of the world, or given to drink?

“A. About the sins of luxury, first by general questions and from afar; for example, whether the penitent frequents persons of the other sex? If he allow he does, whether any improper words

were said? What followed? etc. If he answers negative, it can be asked whether he is at any time tormented with . . . . . thoughts or dreams? If he says yes; it is fit to proceed to other questions.

“The same form of prudence shall be observed about a young girl or a woman vainly decked.”

And as to the priests, of their education, teaching, and doings, much can be said and volumes written, yet the end of their perfidy, villainy, and misrepresentation cannot be obtained, found, or ascertained, for the first thing they are taught to believe in is the infallibility of the pope, and always and forever, to the exclusion of allegiance to all governments, laws, and rules of other origin, and the most implicit loyalty to the edicts emanating from the vatican, while their schooling preparatory to priesthood is not intended to infuse ideas of morality, chastity, and decency into their minds or character, or fit them for a virtuous life of celibacy but rather as a typical member of the order of “substitution for marriage,” which is one of the most pernicious and iniquitous institutions known to man; one that means more immorality than mormonism, than the old bible plan of keeping concubines, or the Turkish harem.

Then Mr. Christian, in view of the practices at your nunneries, your scheming and designing confessional, and the rules and intentions of the institution of “substitution for marriage,” don’t pretend morality; and by reason of the conducts and habits of your priests never manifest a pretense at temperance, for you have not a record that will bear inspection.

In viewing the war record of your church we find that scores of creeds and sects that have been established in contradiction to your faith and ideas of religion, have been by you stamped out of existence, while the people that entertained and supported them have been murdered, slaughtered, and driven to exile. It was people of your faith and at the command of your church governors that a hundred thousand people of Spain were murdered or driven from their homes and country ; it was you that slaugh-



tered them, not only men, but women and sweet innocent children ; and again, it was you that slayed, murdered, and mutilated the bodies of over thirty thousand defenseless human beings on St. Bartholomew's day, in the streets of Paris, France, that evoked such mirth and joy from your pope that he not only ordered a "medal" struck in commemoration thereof, but commanded his people to form a procession and march to the church of St. Louis, where he declared that that year should be one of jubilee. Yes, more, it was your Catholic Spain, that in 1520 invaded Mexico and other portions of the American hemisphere and laid waste the cities, farms, highways, groves, temples, and monuments of the people of that country, murdered the inhabitants and stole everything of value that had been collected and garnered by the people of those provinces for ages past, nor is that all, for it was your Jesuit missionaries, with other similar influences, that for years and generations excited the American Indian to murder the defenseless frontiersman, butcher and mutilate the women and children, and burn and pillage their homes and effects. It is you and your authority that has ably continued and maintained the record for murdering human beings, so ably performed by the bible authorities, there being charged to your church the death of over sixty million of human beings, because they did not believe as you did. You destroyed homes, provinces, and nations, that were not of your faith, and continued the work that was begun and continued by the bible, God, and his agents as recorded in that book called the Holy Bible, the inspired word of God, etc., etc.

Read the following summary of the crimes of your creed:

"Ferocious cruelty is an essential attribute of popery.

"There perished under Pope Julian 200,000 Christians (people who displeased the papal church), and by the French massacre in three months, 100,000. Of the Waldenses there perished (to satisfy the fury of the Roman Catholic church) 150,000. There perished by the Jesuits in thirty years only 900,000. The Duke of Alva destroyed by the common hangman alone 36,000 persons;

the number murdered by him is set by Grotius at 100,000. There perished by the fires and tortures of the inquisition in Spain, Italy, and France 150,000. This does not include the exiled, those confined for life, and those who died of hard usage."

"In the Irish massacres, in which were displayed all the horrid arts and tortures of the Spanish inquisition, there perished 150,000 Protestants; besides those put to death in the time of Queen Mary, 22,000 were driven into exile."

"To sum up the whole the Roman Catholic church has caused the ruin and destruction of a million and a half of Moors in Spain; nearly two millions of Jews in Europe. In Mexico and South America, including the islands of Cuba and San Domingo, fifteen millions of Indians in forty years fell victims to popery. In Europe, the East Indies, and in America fifty millions of Protestants have been murdered by it."

"Thus the Church of Rome stands forward before the world, claiming to be Christian, drenched in the blood of sixty-eight million, five hundred thousand human beings."

And it is your pope to-day who claims to command the navies of this world and be able at will to direct them as desired, and by reason of his influence are the large standing armies of the old world kept and sustained in their expensive state, to the detriment of the poor and laboring classes and menace to the peace of all the world.

Therefore don't attempt to preach peace in the guise of earnestness to the unthinking, for they will soon learn better; while as to the institution of human slavery, we find that your Christian church, through its pope, was the only pretended authority on earth that openly recognized that portion of the United States that sought to perpetuate that cruel practice, as a full-fledged government; and, too, it was those of your faith that assassinated the best person that ever lived, moved, or had a being on this or any other earth, and heaven never had, never will have, and never could have as good (providing any one ever lived there) a being in any shape, form, or condition, as he was. I refer to Abraham Lincoln.

As to the forms of government, your church is bitterly opposed to that of the United States; first, because your religious faith is a Christian faith founded on the bible and therefore opposed to a representative form of government, but must favor one with a king or queen as its ruler, with your pope as the supreme directing and central power, the same as God and Christ in their day; consequently you do not approve of the manner of government Americans want taught, fostered, and sustained, and the following quotations coming as they do from a Catholic source, will indicate the intentions of the papacy and its church in regard to temporal power in the United States:

“It is time for the Catholic laity of the United States, following in the wake of the American hierarchy in the third plenary council of Baltimore, to boldly and loyally declare for the temporal power.”

“No pledge of Catholics is of any binding force to which Rome is not a party.” (Cardinal Manning).

“All Catholics must make themselves felt as active elements in the daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs.” (Leo XIII., November, 1885).

“That judicial functionaries must refuse obedience to the state and to the laws of the country which are in contradiction with Roman Catholic precepts.” (Leo XIII., 1886).

“The faithful should always religiously take as the rule of their conduct the political wisdom of the ecclesiastical authority, and the union of minds that require perfect submission of will to the church and to the sovereign pontiff, as to God himself.” (Leo XIII., January 10, 1890).

Bishop Spottswood said: “I would rather half of the people of this nation should be brought to the stakes and burned, than that one man should read the bible and form his judgment from its contents. So would the devil who hates the circulation of the truth as God about as thoroughly as the priests, bishops, and popes of Rome, who are roundly and soundly condemned by that blessed book.”



‘ENCYCLICAL LETTER OF HIS HOLINESS, LEO XIII.,  
BY DIVINE PROVIDENCE, POPE.

“TO THE JESUITS, PATRIARCHS, PRIMATES, ARCHBISHOPS, AND OTHER  
ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE  
OF THE ENTIRE WORLD—FOR THE TEMPORAL REIGN OF THE  
FUTURE POPES IN THE LAND DISCOVERED BY CHRISTOPHER  
COLUMBUS, KNOWN AS THE UNITED STATES OF AMERICA.

“*Venerable Brothers, Greeting, and Apostolic Blessing:* See.  
Bishop and servant of the servants of God; be it remembered by  
posterity that he who is omnipotent in heaven and on earth hath  
confided his church, which is one holy Catholic, and apostolical,  
and out of which there is no salvation to one man upon earth,  
namely, to Peter, prince and apostle, and to the bishops of Rome,  
his successors, with full power to rule over it.

“This pontiff alone hath been constituted head over all nations  
and kingdoms, and invested in power to destroy, to separate, to  
scatter and subvert; to plant, build up, and link together by  
mutual charity, in order to preserve the faithful in the spirit of  
unity, and surrender them whole and entire to their savior. In  
order to fulfill the duties imposed on us by the divine goodness,  
we labor incessantly to maintain the unity of the Roman Catholic  
religion which God hath visited with heavy conflicts, to the end  
that his own may be tried, and for our correction; but the num-  
bers and powers of the wicked have so prevailed that no portion  
of the earth has escaped their attempts to propagate their infec-  
tious and detested dogmas, being supported, among others, by  
that slave of every species of crime.

“The United States Republic, under Protestant rulers, is with  
the worst enemies of the church, where security is offered.

“This Republic having seized upon the lands discovered by  
Christopher Columbus, a Roman Catholic, and usurped the au-  
thority and jurisdiction of the supreme head of the church, the  
United States is filled with obscure heretics. The Catholics have

been oppressed, and the preachers of iniquity established. The sacrifice of mass, prayers, fastings, abstinence, celibacy, and all the rights of Catholicity have been ignored by the Protestants.

“The United States has been filled with books containing the most flagrant heresies, of which the Protestant version of the bible is chief; and not content with adopting its faults and impious doctrines, proselyting has been resorted to, to turn Catholics from the one true church, the whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the Protestant heretics of America. Courts have been set up and rendered decisions in ecclesiastical causes, and the people forbidden to acknowledge the authority of the Roman Church to obey its ordinances and canonical decisions.

“Naturalization oaths have been demanded to subscribe to the United States constitution, with its nefarious teachings, and renounce the true authority of the Roman pontiff; to acknowledge him to be head of both church and state, whereby those who have preserved in the faith have been compelled to suffer spiritual afflictions.

“The Roman Catholic bishops and clergy have been deprived of vast lands, and this is known to all nations; and so clearly proved that all palliation, argument, or pretext on the part of the United States is unavailing.

“We find, moreover, that impiety and crime has increased, that persecution against the religion of Rome redoubled by the Protestants dwelling in the United States of America. With deep sorrow we are now constrained to have recourse to the arm of justice, and obliged to take action against a nation that has rejected the pope as the head of all church and state governments.

“In virtue thereof of the divine authority by which we have been placed on this supreme throne of justice, an officer so supreme to our capability, we do in the plenitude of apostolic power, declare that all heretics and encouragers of heresy, together with all adherents, have incurred the sentence of excom-

munication, and are hereby cut off from the unity of the body of Jesus Christ.

“Moreover we proclaim the people of the United States of America to have forfeited all right to rule said republic, and also all dominion, dignity, and privileges appertaining to it.

“We likewise declare that all subjects of every rank and condition in the United States, and every individual who has taken any oath of loyalty to the United States, in any way whatever, may be absolved from said oath, as also from all duty, fidelity, or obedience, on or about September 5, 1893, at the convening of the Roman Catholic congress at Chicago, Illinois.

“When the feast of Ignatus Loyola occurs in the year of our Lord, 1893, and we shall exonerate them (or our successor) from all engagements, as we expect to deprive Protestants of all pretended claims in the United States.

“As the circulation of this bull is only intended for Jesuit circles and localities, by sending to all places would become a matter of difficulty, it is commanded that copies of it be taken and signed by a bishop and sealed with the seal of our court; that they have the same power and efficacy as these presents have.

“Given at St. Peters, December 25th, 1891, etc.”

N. B.—In evidence of the truthfulness of the above, the ambassadors of the pope are already in our land and have called upon the president of the United States of America, who was obliged to decline an interview personally, or to receive them as the representatives of the pope.

In view of these statements coming direct as they do from the source and controlling center of catholicism, we find that no person can be a loyal American citizen and a true Catholic at the same time; for with the powers of papacy invading our country, no genuine Catholic can or will hold in one hand the American constitution and with the other defend it against the grasp of that power; nor can any Catholic while in good standing in that Christian church, stand on the shores of our free and fostering



nation, and hold in heaven's breeze the old "Starry Flag," and defend our country against the invasion of papal force ; then Mr. True Catholic and your church, don't pretend friendship to American institutions or to our country.

The animosity of the Catholic church toward public or national schools, or places of learning, is most intense and bitter, and the endeavor of that influence to break down that system and supplant it with the parochial and cloister system of education, to be conducted without the interference of state or national authorities, is most intense and a sevidence of such desire and intention, I submit the following expressions of those of that church that speak with authority.

"The time is not far away when the Roman Catholics, at the order of the pope, will refuse to pay their school taxes and will send bullets to the breasts of the government agents rather than pay it. The order may come any day from Rome. It will come as quickly as the click of a trigger, and it will be obeyed, of course, as coming from Almighty God himself." (Monsignor Chapel.)

"The Romish church has a right to interfere in the discipline of the public schools and in the choice for the teachers in these schools. Public schools should be under the control of the Romish church, should not be subject to the civil power, nor be made to conform to the opinions of the age." (Pope Pius IX.)

"We will take this country and build our institutions over the grave of protestantism." (Priest Hecker.)

"The common school system of the United States is the worst in the world." (Cardinal Manning.)

"I frankly confess that the Catholics stand before the country as the enemies of the public schools." (Father Phelan.)

"They who send their children to public schools cannot expect the mercy of God; they ought not to expect the sacraments of the church in their dying moments." (Father Walker, New York.)

"The public school system is a disgrace to the civilization of the nineteenth century." (Bishop Hughes.)

“The public school is a national fraud; it must cease to exist, and the day will come when it will cease to exist.” (Priest F. S. McCarthy, a Jesuit.)

“It will be a glorious day for the Catholics of this country when, under the blows of justice and morality, our school system shall be shivered to pieces.” (Cincinnati Catholic Telegraph.)

“Unless you suppress the public school system as at present conducted, it will prove the damnation of this country.” (Father Walker.)

“The public school system is a swindle on the people, an outrage on justice, foul disgrace in matters of morals, and should be abolished forthwith.” (New York Tablet.)

“The public schools are devouring fires and pits of destruction; they ought to go back to the devil, from whence they came.” (Freeman’s Journal.)

“Swearing, cursing, and profane expressions are distinctive marks of public school children.” (Second Provincial Council of Oregon, 1891.)

“The public school system is grossly and monstrously immoral; it is a blot, a blemish and a disgrace on this country, and a living scandal and an opprobrium, which covers its promoters with shame and infamy.” (Archbishop Serher.)

“The public schools have produced nothing but a godless generation of thieves and blackguards.” (Priest Schaner.)

“Not only is the papal sword drawn for the destruction of the priceless public schools—its very scabbard is thrown away. Parochial schools are rising from sea to sea, and the entire papal hierarchy is united against our system.” (Rev. Joseph Cook, Evangelist.)

“The ‘Hamilton’ school in the city of New Haven, Conn., is a distinctly Catholic school of 500 children, taught by eleven sisters of Mercy at a cost to the city of \$5,000. In New Britain in the same state, the Catholic school was adopted by the town, and is supported by a yearly expense of \$3,000. In Waterbury, the parochial school is supported out of the public fund.” (Arnold Publishing Company, Boston.)

## ORDERS FROM THE HOLY SEE.

“Whereas, many Catholics in the United States have become careless in the discharge of their religious duties, more especially in elections, it becomes our duty to call your attention to the orders of the holy father as expressed by Pius IX. of holy memory, in a letter dated December, 1864—also to another letter dated January, 1890, by Leo XIII. In these two encyclical letters you have the voice of God speaking to you, and with pain and sorrow we are by duty to God and our holy father constrained to remind you of your duty to your faith when you vote as a citizen of this heretical nation.

“We also call your attention to the words of your bishops, from time to time, the holy fathers to whom you must look for direction in all the affairs of your lives. What they direct you to do you must do, if you hope for the salvation which our holy church alone can give. These holy men have frequently counseled you and commanded you to do many things which you have not done, hence we issue this manifesto to instruct you as to your duty to your religion when you vote.

“It is our desire that in future you cease to act as democrats or republicans, only so far as is necessary to secure election to office, or to aid in the election of one who when elected will serve only our holy church. You must never forget you are Catholics, that your first and constant allegiance is to our holy father in Rome, and that this allegiance takes precedence over all others, and necessitates that all your acts, political or otherwise, must be conducted solely with reference to the supremacy of our holy father as the supreme spiritual and temporal ruler of the world. Let your votes be cast as loyal sons of our holy church, and not as loyal to this heretical usurpation which has merited and received the major excommunication of our former holy father, Pius IX., of holy memory. We enjoin all pastors throughout that part of the western hemisphere called the United States, and mentioned by the holy college as *partibus infidelium* (infidel



parts), that they read these instructions to their congregations for four successive Sundays at every mass, and in the sermon explain and enforce them upon the attention and understanding of the faithful, and above all, to see that the line of duty deemed necessary by the holy father be strictly enforced, or that the disobedient be denied the sacraments of our holy church, failing that, they will be subjected to the 'major excommunication.'

"We are opposed to any system of schools that teaches the youth more than the Roman catechism, or that teaches the youth to think—it is unnecessary, a waste of time and money, when the holy father has been deputed by God to do the thinking for the world. Therefore we call upon our subjects to do all possible to break down and destroy the free public schools of this heretic nation, which have compelled us to set up and maintain at great expense parochial schools to defend our faith, thus greatly lessening the income of the clergy.

"We call upon all lay Catholics having the means, education, and acquaintance to become candidates for legislative offices, to sit in city councils or boards of aldermen, in state legislatures, congress, or the senate. It is in these places that you do the most good for our holy cause to reclaim this continent, which was discovered by a Catholic for the true church. In these places you can do good work by securing offices for our faithful subjects, which is especially grateful to us. Their salaries being fixed and known to us we know just how much money to demand of them for getting them the places and caring for their souls. In addition to this valuable aid, as members of law-making bodies, they can do great good by impeding or frustrating such legislation not approved by the holy church, and securing larger appropriations for schools under the supervision of our worthy brothers and sisters, also by having young priests appointed as chaplains in the army and navy. The opportunities of serving our holy church in legislative bodies are numerous, hence this is urged upon you as worthy of serious consideration.

“We learn with regret and sorrow that there are some Catholics who are possessed with the insane idea that their children can get a better education in the godless public schools than in the church schools. These insane apostates must be taught by their professors that they cannot disobey the holy church with impunity.

“It is such Catholics that fancy they must join one of the dominant political parties, and vote with them, thus disobeying the bishop, who may have made arrangements for his vote to be cast for some friend of our church. In all such cases the confessor of such Catholics must deny to them the sacraments, and decree a severe penance, with liberal alms for the poor, which must be given to the confessor to be distributed as he may deem best.

“With these general instructions, we give to our dear children of the United States this platform in the hope that it may, in the words of the Very Reverend Archbishop Ireland, at Baltimore, when he made his final appeal to that body of devoted subjects of our holy father, gathered from all parts of this nation, arouse you to united and persistent action. He said:

“This land is ours.’

“It is notorious among the old stock of English descendents that New England is fast becoming New Ireland, and the land of the Cotton Mathers and Eliots is transforming into the inheritance of the martyred Rasles, Jogues, and their children, the meek sons of the church.... It is not very wonderful to hear in the late case of Rev. Father Scully, at Cambridgeport, in the suburbs of Boston, who dared follow the teachings of the church and refuse absolution to parents rebelling against their pastor in the matter of sending children to certain public schools, that upon a committee's report who waited upon Most Reverend Archbishop Williams, the pastor was simply sustained in his action, and the rebels were led to understand that their bishop considered himself insulted by the bare suspicion that they would find any support from him as favorable to the public schools. (Judges of Faith, p. 113.)

## THE GODLESS PUBLIC SCHOOLS.

“Our public school system has gradually been taken in hand by sharp practicers on public credulity, who have foisted upon republicans, as the grand creation of America, what, in its naked deformity, is but a cross-breed of the pageant schools of ancient Greece and the rank infidel systems of misgoverned modern Europe.” (Judges of Faith, p. 6.)

“Catholics will continue building schools on their own grounds until, like the many deserted sectarian temples which are legally acquired by impoverishing children of the church, the future state school buildings, left empty by Catholics deserting them, and non-Catholics becoming partially disgusted with the unrepublican and unchristian system, shall also be lawfully acquired and occupied by denominational schools.” (Judges of Faith, p. 9.)

“The public schools are avowedly religionless, even Godless institutions.” (Judges of Faith, p. 10.)

“The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country. The morals and examples of their fellow-scholars are generally so corrupt, and so great their license in word and deed, that through continual contact with them the modesty and piety of our children, even of those who have been best trained at home disappear like wax before the fire.” (Baltimore council, 1866, see Judges of Faith, p. 35.)

“Obey the church by keeping our children from the public schools, or go out of her and be a pagan and a heathen.” (Judges of Faith, p. 35.)

## DO YOUR WORK QUIETLY.

“Unless there is a well founded hope that by their influence they may render them to a notable degree less harmful, members on the board of public schools, which are positively injurious, cannot be absolved ; but those connected with the boards of other public schools cannot be called by themselves unworthy of



absolution, but rather are worthy even of praise if they accept or retain the office for the purpose of keeping far from the school books and teachers who might be dangerous to the faith or morals of Catholic children. But this class of men occasion much work to the parish incumbents in some places, and generally bring to the church not a little harm." (*De Absolutine Parentibus.*)

"Catholic teachers cannot be absolved who employ in school or read to the children books which the sacred congregation for the propagation of the faith in the rescript to the bishops of Ireland (see 8 I.) declared could not be employed, or recite with the children the hymns or prayers of the sects or command them to recite the same. There are some who secretly substitute the Catholic (or certain leaves of the Catholic) for the Protestant version of the bible or in the books which they are compelled to use and which are not professedly adverse to religion, they either amend the corrupt passages by suitable explanation or omit them; and these (those things being observed in relation to the bible which we advised in number 17), do not seem to deserve to be disturbed." (*De Absolutione Parentibus*, p. 22.)

"They are in truth schools in which, although they may be called public in consideration of the law by which they exist, there prevails *de facto* such a method of instructing the youth as is not severed from the Catholic faith, the schoolmasters neglecting the law, with the connivance of those whose duty it is to watch over its observance. But in our question we are concerned not with parents who send their children to be instructed in schools of this sort, but with those who commit them to schools which are public not only in name but also in fact." (*De Absolutione Parentibus*, p. 8.)

"HAS THE PARENT THE RIGHT TO DIRECT THE EDUCATION OF THE CHILD? Roman Catholic authorities in Detroit say not, and refuse absolution and the sacraments to Roman Catholic parents who send their children to the public schools and to Roman Catholic children who attend them.

"Despite the protestants of Bishop Foley or his fealty to Amer-

ican institutions, and his professions of friendship for the public school system, and in the face of his assertions that his objections to compulsory school laws are based on their interference with the right of the parent to control the education of the child, ss. Peter & Paul's (Jesuit) Official Calendar for September, 1892, contains the following article, copied verbatim:

#### “THE RE-OPENING OF OUR PARISH SCHOOLS.

“Next week the parochial schools will be opened for the new session. Parents are thinking about it. ‘Just here, before any arrangements are made, we urge upon them the consideration of their spiritual duties to their children. They must give their children a Christian education. They will not regret it if they attend to it now. They will have reason to regret it in their old age, and perhaps through eternity, if they neglect it now. These spiritual duties cannot be complied with by sending them to the public schools. Religion is debarred from the public schools. Moreover, these duties will not be attended to at home. Experience in the majority of families proves this. The lamentable ignorance of the children of the public schools in points of faith, when they present themselves to prepare for their first communion in witness to to this fact. The only way to give your children a Christian education is to send them to a school in which religion enters into the training. It may be taken for granted that no child of school age will be permitted to make his or her first communion and receive confirmation in ss. Peter and Paul's church, unless it has been in continual attendance for two years in a Catholic parochial school.

“The law of the church in this diocese debars from the sacraments parents who, through their own fault, send their children to public schools when there are parochial schools in the parish in which they reside. The law forbids them from receiving the sacrament as long as the children attend the public schools. Children who, of their own choice, attend the public schools are also to be refused absolution, nor can they be absolved whilst



they continue of their own free will to attend public schools. Although this law and its tenor are well known, there are people who pretend that they need not mention in confession the fact that they send their children to the public schools. Sometimes, too, there are boys and girls who, of their own choice, attend public schools, and who seem to think they commit no sin in concealing this fact from the priest in confession. Occasionally such persons, on account of their silence about a matter which they are bound in conscience to mention in confession, receive absolution, and are seen to approach the holy table. We must in charity suppose that ignorance excuses them from the guilt of sacrilege."

"Thus wrote our lamented Father Cornelius Sullivan, S. J., in the August number of last year's Calendar. Much controversy has since taken place on the matter of Catholic education, but no Catholic priest, to our knowledge, has published a line contradicting a single sentence of this article. On the absolute necessity of giving our children a good education in schools in which religion is taught, and well taught, all the Catholic clergy, and most of the Catholic laity are unanimous."

In view therefore of the past history and present tendencies of the Catholic church, we are forced to the conclusion, and duty demands the declaration, that that church or set of Christians are unsafe to be allowed to have or control the government of this glorious people, as that would mean for us wars, immoral practices, a return to a state of ignorance, especially as regards the masses of the people, the destruction of our free educational institutions, the subjection of women to the whims and caprices of designing men, the surrender of control of government (national, state, and municipal) to a religious class that would foist upon us kings, queens, potentates, and rulers, with hereditary title, and take from the people every prerogative of self-government and representative control; in fact we will return to that condition of man that was made to exist when (according to the bible) God, Jesus Christ, and their kings and agents controlled



mankind. Then we must never allow that prejudiced and merciless class of men to hold the reins of this government.

But let us now consider that other class, or protestant division of Christians; first noting some of the sayings this set of Christian preachers and teachers say about the other or Catholic set of Christians; and I submit the following quotations or extracts as indicating the feeling of one Christian or religious sect toward another:

“The pope of Rome is at the head of a conspiracy to destroy this republic. It is the madness of folly to ignore present danger. Stand by your country, your God, and your flag.” (Rev. J. G. White, Presbyterian, Sanford, Ills.)

“We are faced with two dangers—the aggressiveness of Romanists and the apathy of Protestants.” (Rev. O. P. Gifford, Baptist, Boston.)

“The most open, pronounced enemy of every principle of the United States is the Roman Catholic church. Mark my words! The time is sure to come, and that ere long, when Romanism will have the public school moneys of our commonwealths divided, and a large share appropriated to their denominational institutions, unless freemen arouse and protect the treasuries on which they have already begun to make attacks.” (Rev. I. J. Lansing, Congregational, in “Romanism and the Republic.”)

“Romanism is a foreign institution. The adherents of the Roman Catholic church in this country to-day are the representatives of a foreign power, intriguing in our political affairs, filling our legislative halls and lobbies, and seeking to control the destiny of this country. American Romanism has two faces, one toward Rome, and the other toward the simpletons who are ready to believe their protestations of loyalty to our native land. The momentous, the perilous, fact is the public indifference. The public peril is neglected for personal aims. The press panders, the politicians trim, and preachers doze, and the priests *sow tares*. The country drifts, drifts, drifts. Meanwhile duty commands every voice to cry aloud and spare not.” (Rev. Leroy M. Vernon, Syracuse, N. Y. Eighteen years a missionary in Italy.)

“Romanists use two sets of books, one with which to deceive Protestants, and the other with which to enslave their subjects.” (Rev. Richard Harcourt, in “The Great Conspiracy Against the Public Schools.”)

“There is not one of the large daily newspapers of Boston that has not been working almost constantly in the interests of Romanism during the several months of the late Protestant-Jesuit controversy. The conspiracy of the press of Boston to cheat the public on news and facts to which it is entitled is a reproach to our civilization, and deserves the derision and scorn of all honest men.” (Prof. L. T. Townsend, Boston University.)

“For every 10,000 inhabitants, the Roman Catholic schools produce 1,400 illiterates, 410 paupers, and 160 criminals.” (Rev. Richard Harcourt.)

“Nothing is more certain than that we are living in an awful time. The ‘Pilot’ says: ‘No good government can exist without religion, and there can be no religion without the inquisition. It is wisely designed for the perpetuation and permanence of the true faith.’ Is this Boston? Is this America? Is this the nineteenth century? I tell you, ladies and gentlemen, every drop of blood in my body boils when I read that.” (Rev. R. S. McArthur, in Tremont Temple, Boston.)

“We have about 17,000 newspapers in this country. I do not know that there are 200, or perhaps 150, of those papers that are not, to a considerable degree, under the power of Rome at this moment.” (Rev. R. S. McArthur, Baptist, New York.)

“I am here as a Christian man to warn you as my brethren that you are in the presence of a great danger, and your republic is on a volcano, and you do not suspect it. There is an effort, my friends, to destroy the evangelical character of your country and to make it Roman Catholic. I know it. I was one of them, unfortunately.” (Rev. Chas. Chinrquoy, ex-priest.)

“Hold your own, for if you don’t it will soon belong to the pope and then this noble land will repeat the history of Europe, and give to the world another specimen of the course and ruin of the Roman sway.” (Joseph Slattery, ex-priest.)

And I now ask any Protestant, or person that has a religion based on the bible, Why are you better than they? For you pray to the same God, preach about the same Jesus Christ, rely on the same prophecies, teach the same obscene and vulgar book (bible), educate your children and wards to revere and cherish the memory of the same adulterous and Mormon-living patriarchs, Messrs. Abraham, David, Solomon, and Lot; you hold to the same old fallacies regarding a flood of the world, the trip across the Red sea on dry roads, Jonah and the whale, devils killing herds of swine at the command of a man with no legal parentage, that certain spots of ground are holy, that it is right to turn water into wine for man to drink, that wine-presses in heaven are just the proper thing, that a man knows more when asleep and dreaming than a nineteenth century educated man does when awake, that a dreamer knows more about heaven than an astronomer and of hell than the geologist, that the pretended sayings of an ignoramus of two to six thousand years ago are more to be relied on than the sayings of intelligent men living to-day.

According to Moses your God made and fixed a creed for Christians to follow, and I dare any Protestant to exhibit one that will as nearly conform thereto, in every way as does that of the Roman Catholic church of to-day. Your God made and ordained priests and your Jesus Christ said himself that he was "Prince of Priests." Your God and Son made war and killed people of other religions than theirs; so have the Catholics and likewise yourselves. In a fit of pretended loyalty to this country, you cry out against the Catholic church on the school question, when every Protestant one of you have your sectarian schools, and with the same power would be just as persistent and unreasonable in your demands to the state or nation for appropriation and control; while as to question of morals, you have but to read almost any daily paper to find that some elder, preacher, or good member of your church has been arrested for bastardy, seduction, or has eloped with some woman that owed allegiance to another



man, and perhaps protection and care to her children. And again you have but to go to the reform schools, penitentiaries, and jails to find (after excluding Catholics) that nine out of ten there confined have been raised in your hypocritical churches and Sunday schools by your hypocrites.

But further yet, read the statistics regarding the fallen women of this country, and you will find that the Catholic religion has contributed a less number to that class of unhappy human beings than any other church, with more than one-tenth the membership, and where you find women of this class that were members of no church, you will find that nine out of every ten began their downward career by reason of the treachery, deceit, or seductive practices of the male members of your churches. Then don't parade yourselves as moralists, or upbraid and censure the Catholics more than yourselves; for the record of your God and Son, the practices of your bible characters, the teachings of your bible, nor the record you have made will leave you an undefiled church to hold services in; while as to state or government control by your churches, nothing better is or can be expected from you than would be from the Catholics, and why? Because your bible is one of the most vulgar and obscene books ever published; it is a book that supports kings, queens, and potentates as rulers, adulterers and Mormons for preachers and teachers, that has for a father one of the meanest kings, and for a mother a queen; and had it not been for this vicious king and his excommunication from the Romish church, or some like event or rupture between the pope and some of the other kings, there would not to this day have been a Protestant or second Christian bible. Then it was Henry VIII. of England, in 1539-41, that gave you your bible (with the aid of his "Friday," Bishop Cranmer), and he it is whom history pictures as being a brute in human form, clothed with governing power; but whose crown, as it were, was made of spears, sceptre of a sword, and with a heart of adamant, lungs of leather, bowels of iron, ribs of steel, blood of ice-water, brain of fire, eyes that flashed as with light-

ning, nostrils that emitted the breath of death, feet that burned the earth, and hands from which dripped the blood of a hundred thousand human beings, and 'twas he that made for you Christians the bible in form as you now worship it and teach to your flocks as being the inspired work of the Creator of heaven, earth, and stars; and under his reign it was that 71,400 persons were hanged or beheaded, and in one year alone three hundred beggars were executed for soliciting alms. A very proper person indeed, to give this villainous work new impetus and life, to again build of the bible breastworks and a shield behind which kings, rulers, priests, preachers, and other murderers, the pilferers of human virtues, rights, and freedom, could find refuge and protection, made the more secure by reason of its prior adoption by Abraham, Jacob, David, and Solomon, four of the worst murderers of man and seducers of human virtues that ever lived, and also its sanctification by their God, the only God that ever murdered the creature of his own make, made of them slaves, of the men warriors, and of the women concubines.

In the last revision (1891) of the new testament, alone, there is more space used in a carefully prepared preface to explain the translation, revisions, and divinity of the laws of the last administration of God on earth than is required to print a third of the number of the books of that creed or law. However, we find that that august body of divines say (it was murderous kings and queens that manipulated the revision, writing, and constructing of this inspired word of a mythical God) in the following words: "Three successive stages may be recognized in this continuous work of authoritative revision: first, the publication of the great bible of 1539-41 in the reign of Henry VIII.; next, the publication of the bishop's bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the king's bible of 1611 in the reign of James I." And while they acknowledge that the three versions and revisions were all had and done under the authority and direction of two kings and a queen, yet they have the consummate nerve to assert them to be "authorities," and

pretend that a kind and gracious God, the creator of this earth, the heaven, moon, and stars, was the instigator and inspirer thereof.

However, we have had your protestantism ever since Protestant King Henry VIII. made it for you, and it is to Protestant England with her Protestant kings and queens that we must look for mercy as being the source and fountain-head of true protestantism, and with her history printed on the "infidel" press, I ask you Protestants to compare it with that of any Catholic nation, and then say that it is a better one than the pope has made. For it was Protestant England that murdered, tortured, and burned at the stake thousands of people that demanded freedom of thought and the right to act accordingly; yet it was Protestant England that was so cruel to her subjects that they left her shores, as do rats a sinking ship, from whence they directed their frail barks to America. It is Protestant England that has waged more wars on this earth than any other nation. It is Protestant England that has shot more cold lead at the body of human beings than any other people on this earth. It was the military force of Protestant England that in a single day has spilled the blood of human beings on all quarters of this globe, that the sun could not set without shining on the crimson spots of earth, thereby girding this world with a vermilion belt; and while it was papacy that has "reduced Italy to a harp, and Spain to a guitar," it remained for Protestant England to take from grand old Ireland her nation and her flag.

And just so we might continue to show that no wickedness done by your bible, God, and the other characters of your bible or by papacy, that has been omitted by Protestant England; and, too, we find reading history that it was Protestant England that forced many of the Christian believers to establish their creeds and faiths in this country that freedom of worship might be had, and as soon as your Protestants found the sceptre of state and government control secure in your hands here, how did you act? what evidence of good faith to freedom did you exhibit?



What was your conduct? Where have we anything to show that veins of mercy coursed your body? We find that you had the "whipping post" that you might cut gashes in the flesh of human beings; that you employed the use of the "stocks" to torture your fellowman; that you drove the Christian stake in the (now) free American soil, to which you strapped the form of human beings and builded there the fire that burned to ashes the flesh of man, and from this western hemisphere direct the smoke and incense from off the burning bones of the "witch" toward your Protestant God in heaven; that it was the Protestant of America that placed the red hot branding iron to the forehead of thinking, reasoning man and woman; that it was your Protestant Christians that mutilated living human beings by cutting their ears off; that it was you that applied the painful thumb-screw to the flesh of a better hand than yours; that it was your Protestant Christians that buried a class of your dead fellowmen in your public streets and drove a wooden stake through that body; that it was the laws of your iron-willed and frozen-brained Protestants that would not allow the mirthful, gleeful, and joy-loving children to whistle, sing, walk, or partake in any way of the coveted comforts of youth and nature (my God) had provided for, and bid them to partake, but you required of them a silence that was painful, a statuary position and carriage that gave them the appearance of fossils or lifeless blocks of wood or stone.

Now, as there are many people that believe the foregoing statements misrepresent the good Protestant Christian, and that if vested with power no such rules would be adopted for the government and torture of man, and that you may dispel such an idea and learn that the most pernicious and oppressive laws ever passed, for the governing of human kind, were enacted and placed on the statute books by Protestant men of America, I here copy sections of the "Massachusetts Statutes" and parts of the "Blue Laws of Connecticuit," together with a few of the findings and decisions of your Protestant Christian courts, and in so

doing I omit the vulgar and obscene portions, some of which are so offensive to decency that the press should never reprint them.

Another fact I wish to call the attention of the reader to is that Protestant America supported their churches by appropriation from the secular treasury, as well as schools and other sectarian institutions; therefore Mr. Protestant you must admit that it is through jealousy, and not loyalty to mankind and America's free institutions that you cry out against the Catholic, for their desire to gain control of the American governing machinery, and as proof of this assertion read your laws here copied:

## LAWS AND STATUTES OF MASSACHUSETTS, 1716.

### WORK ON LORD'S DAY.

"That whosoever shall for the future, contrary to the said act do or exercise and labor, work, or business of his or their ordinary calling or use, and game, sport, play, or recreation on the Lord's day, or on any part thereof, shall forfeit and pay the sum of fifteen shillings, and upon second conviction the sum of thirty shillings." "And that all persons that for the future shall travel contrary to said act shall for the first offense forfeit the sum of thirty shillings, and upon second conviction the sum of three pounds." And in both cases give bond for good behavior, and if unable, or refuse to satisfy fines and give bonds, "to stand committed in the Caanan gaol of the county not exceeding the space of five days, or set in the cage or stocks not exceeding four hours," at discretion of court.

### FUNERALS ON THE LORD'S DAY.

"As it would allow servants and children to gather on the streets and walk up and down, to and from the funerals, and might be the cause of some disorder and irregularities, the following law was passed: That from and after the publication of this act, no funeral shall be attended on the Lord's day or evening following, except in extraordinary cases, where the corpse,

by reason of excessive heat of the season may prove offensive if not buried, or for some such reason," when liberty might be granted by the authorities. "And whomsoever shall presume to permit and direct any funeral on the Lord's day without liberty as aforesaid, shall forfeit and pay the sum of forty shillings," and the grave digger, for assisting, was fined twenty shillings.

"And whereas there are different apprehensions touching the beginning of the Sabbath or Lord's day, in order therefore for the more quiet and orderly observation of the Lord's day, and to prevent any indecencies and disorders, *Be it further enacted*, that all persons be and hereby are strictly forbidden swimming in the water, unnecessary walking or riding in the streets, lanes, or highways, or common field of the town of Boston, and all other towns or places within this province, keeping open their shops or warehouses, or following their secular occupations the evening preceding the Lord's day, or the evening following, on penalty that every person transgressing in any of the aforementioned particulars, shall for the first offense forfeit and pay the sum of ten shillings and for the second conviction the sum of twenty shillings and give bonds for good behavior, and in default to be committed to county goal five days or stocks four hours."

#### SUPPORT OF CHURCH.

"That all persons that profess themselves to be of the church of England, and usually attend the public worships of God according to the manner of that church, and those who are of the churches established by the laws of this province, that live in the bounds of any town, parish, or precinct, allowed by this court, shall be taxed for the support of the ministry in such town, parish or precinct, where they respectively reside in the same manner and by the same rule and proportion as is or shall be by law provided," (and when duly assessed and collected, shall be delivered to the minister) "which minister shall have full power to receive, and if need be, to recover the same in the law in order to his support in the place assigned to him, and if



default is made in the payment the town, parish, or precinct, shall within two months."

May 29th, 1728. In this year the mass-assembly passed a law exempting the Baptists and Quakers from tax to support the ministry. The Quakers, however, had to subscribe to the following two declarations: "I, A. B., do sincerely promise and declare that I will be true and faithful to King George the second, and I do solemnly, sincerely and truly profess, testify, and declare that I do from my heart abhor, detest, and renounce as impious and heretical that wicked doctrine and position, that Princess excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever, and I do declare, that no foreign Prince, Person, Prelate, state or potentate both or ought to have any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual within the realm of Great Britain or any of his magistrate domains." And shall also according to the direction of an act of parliament made in the first year of King William and Queen Mary, subscribe a profession of his Christian belief, in these words: "I, A. B. profess faith in God the Father, and in Jesus Christ his eternal son, the true God, and in the Holy Spirit, our God blessed for ever more, and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration."

(In this year was passed a law allowing Protestants to become naturalized on one year's residence, they not having been English subjects prior to residence here.)

In 1760, officers were empowered to seize, with what aid they deemed necessary, any person found traveling on the Lord's day and make the traveler give answers as to reason for traveling, and a refusal subject the traveler to a fine of five pounds and detention, the laws yet remaining the same.

May 27, 1761. "That any person or persons that shall after the first day of December next assault, rob, and take away from the person of another in or upon any highway, street, passage,

field, or open place, any money, goods, clothing, or other thing whatsoever, and shall thereof be convicted, shall be adjudged guilty of felony, and suffer the pains of death accordingly, without benefit of clergy."

## DUELING.

Any person killed in fighting a duel, was secured by the authorities immediately executed, "and buried without a coffin, with a *stake drove* through the *body* at or near the place of execution;" and in case of the execution "the body shall in like manner be buried in the most public road in the town or place where the act was committed."

July 5, 1764. "An act passed granting the District of Orange the right to incorporate a church known as the Congregational society, and appropriating 1,500 pounds for its maintenance."

June 26, 1792. "Before considered members of a church you must file your name, etc., with a city clerk for twenty days."

No church in colonial times could exist without authority from the legislature, and being duly incorporated by special act thereof, and unless the church applying found favor with a majority of the assembly they could not do business.

## CONSTITUTION OF CONNECTICUT, 1638.

1. For as much as it hath pleased Almighty God, by the wise disposition of his Divine Providence, so to order and dispose of things that we, the inhabitants and residents of Windsor, Hartford, and Weatherfield, are now co-habiting and dwelling in and upon the river of Connecticut and the land thereon adjoining, and well know when a people are gathered together, the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent government established according to God; to order and dispose of the affairs of the people of all seasons and occasions shall require, do therefore associate and co-join ourselves to be as one public state or commonwealth,

and do for ourselves and our successors, and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together, maintain and preserve the liberty and purity of the Gospel of our Lord Jesus, which we now profess, as also the discipline of the churches, which, according to the word of said gospel is now practiced among us, as also in our civil affairs, to be guided and governed according to such laws, rules, orders, and decrees as shall be made, ordered, and decreed, as followeth:

2. For as much as the free fruition of such liberties, immunities, privileges as human civility and Christianity call for, as due to every man in his place and proportion, without impeachment and infringement, hath ever been and will ever be the tranquility and stability of churches and commonwealths and the denial or deprival thereof, the disturbance if not ruin of both, (therefore, etc.) that no man's life shall be taken away, etc., unless it be by the virtue of equity of some express law of the country warrant, the same established by a general court and sufficiently published; or in case of the defect of a law, in any particular case, *by the word of God.*

#### BURGLARY AND THEFT.

“That if any person shall commit burglary by breaking up any dwelling house, or shall rob any person in the field or highways, such a person so offending shall, for first offense, be branded on the forehead with the ‘letter B,’ for second like offense branded the same, and severely whipped,’ and for third like offense he shall surely be put to death as being incorrigible; and for the same offenses on the Lord's day, besides the former punishment, he shall for the first offense have one of his ears cut off, and for the second offense in same kind, he shall lose his other ear in same manner, and if he falls into the same offense the third time he shall be put to death.”

#### CAPITAL LAWS.

“If any man, after legal conviction, shall have or worship any other God but the Lord God, he shall be put to death.”



“If any man or woman be a witch, that is, hath or consulteth with a familiar spirit, they shall be put to death.”

“If any person shall blaspheme the name of *God*, the *Father*, *Son*, or *Holy Ghost*, with direct, express, presumptuous, or high-handed blasphemy, or shall curse in the like manner, *he shall be put to death*.”

“If any man or woman shall lay with any beast or brute creature, by carnal copulation, *they shall surely be put to death*, and the beast shall be slain and buried.”

“If any man lieth with mankind as he lieth with woman, both of them have committed abomination; they both shall surely be put to death.”

“If any person commiteth adultery with a married or espoused wife, the adulterer and the adulteress shall surely be put to death.”

“If any man shall forcibly, and without consent, ravish any maid or woman that is lawfully married or contracted, he shall be put to death.” But why not the unmarried or unbetrothed lady?

“If any man rise up by false witness, willingly and of purpose, to take away any man’s life, he shall be put to death.”

“If any man shall conspire or attempt any invasion, insurrection, or rebellion against the commonwealth, he shall be put to death.”

“If any child or children above sixteen years old and of sufficient understanding shall curse or smite their natural father or mother, he shall be put to death, unless it can be sufficiently testified that the parents have been very unchristianly negligent in the education of such children, or so provoke them by extreme or cruel correction that they have been forced thereunto to preserve themselves from death, maiming.”

“If any man have a stubborn and rebellious son of sufficient years and understanding, viz., sixteen years of age, which will not obey the voice of his father, or the voice of his mother, and than when they have chastened him, will not harken unto them,

then may his father and mother, being his natural parents, lay hold on him, and bring him to the magistrates in court, and testify unto them that their son is stubborn and rebellious, and will not obey their voice and chastisement, but lives sundry notorious crimes, such a son shall be put to death."

"(Children) . . . . Also that all masters of families do once a week, at least, catechise their children and servants in the grounds and principles of religion, and if any be unable to do so much, that then, at the least, they procure such children or apprentices to learn some short orthodox catechism, without book that they may be able to answer to the questions that shall be propounded to them out of such catechisms by their parents or masters, or any of the select men, where they shall call them to trial of what they have learned in this kind." And if this was not done a select man with the aid of two magistrates was to seize the children, and take them and place them under masters, the boys until they were twenty-one and the girls eighteen.

"Forasmuch as the open contempt of God's word, and messengers thereof, is the desolating sin of civil statutes and churches, and that the preaching of the word by those whom God doth send is the ordinary means ordained by God for the converting, edifying, and saving the souls of the elect through the presence and power of the Holy Ghost thereunto promised, and that the ministry of the word is set up by God in his churches for those holy ends, and according to the respect or contempt of the same, and those who God hath set apart for his own work and employment, the weal or woe of all Christian states is much furthered and promoted.

"It is therefore ordered and decreed that if any Christian, so called, within this jurisdiction shall contemptuously bear himself toward the word preached, or the messengers that are called to dispense the same in any congregation, when he doth faithfully execute his services and office therein according to the will and word of God, either by interrupting him in his preachings or by charging him falsely with an error, which he hath not taught, in

the open face of the church, or like a son Koroh, cast upon his doctrine or himself any reproach to the dishonor of the Lord Jesus, who hath sent him, and to the disparagement of that holy ordinance, and making God's ways contemptible and ridiculous, and that every such person or persons, whatsoever censure the church may pass, shall, for the first scandal, be covenanted and reproached openly by the magistrate or some lecture and bound to their good behavior. And if a second time they break forth into the like contemptuous carriages, they shall either pay five pounds to the public treasurer or stand two hours openly upon a block of stool four feet high upon a lecture day, with a paper fixed to his breast written with capital letters: '*An open and obstinate contemner of God's holy ordinances,*' that others may fear and be ashamed of breaking out into like wickedness. And any person failing or refusing to attend public worship and listen to the gospel as taught on the 'Lord's Day' or days of 'Thanksgiving' was fined five shillings."

#### FORNICATION.

"That if any man shall commit fornication with a single woman they shall be punished, either by enjoining to marriage or fine or corporal punishment, or all or any of these as the court or magistrates shall appoint. *Most agreeable to the word of God.*"

#### GUARDS AT MEETING.

"It is ordered by this court that there shall be a guard of twenty men every Sabbath and lecture day, complete in their arms, in each several town upon the river, \* \* \* And it is further ordered that each man in the guards aforesaid shall be allowed half a pound of powder yearly, by their respective towns."

#### LYING.

"Punishment for first offense, ten shillings, and if unable to pay, put in stocks in a public place for three hours; second offense, twenty shillings, or whipped on naked body twenty stripes;



third offense, forty shillings or thirty stripes, and for each additional offense ten shillings more than the last or six stripes more than last whipping."

#### MASTERS, SERVANTS, ETC.

"That no master of a family shall give entertainment or habitation to any young man to sojourn in his family but by the allowance of the inhabitants of the town where he dwells, under penalty of twenty shillings per week; and it is also ordered that *no* young man that is neither married, nor hath a servant, nor is a public officer, shall keep house by himself, without the consent of the town, for and under pain or penalty of twenty shillings a week."

#### MARRIAGE.

Notices of their intention to contract for marriages had to be posted in the public place in the town of their residence eight days before they made engagement, and they could not marry for at least eight days after they had so contracted.

#### FORM OF OFFICIAL OATHS.

"I, A. W., now chosen to the Governor, do swear by the great and dreadful name of the everlasting God, to promote the public good, etc., \* \* \* and will further the execution of justice, according to the rule of God's word; so help me God, in the name of the Lord Jesus Christ."

#### SWEARING.

Penalty for swearing was ten shillings, and in default of payment three hours in the stocks.

#### SCHOOLS.

"It being one chief object of that old deluder, Satan, to keep men from the knowledge of the scriptures as in former times, keeping them in an unknown tongue as in these latter times, by persuading them from the use of tongues, so that at least the true sense and meaning of the original might be clouded with false

glasses of saint-seeing deceivers, and that learning may not be buried in the graves of our forefathers in church and commonwealth, the Lord assisting our endeavors."

It is therefore ordered by this court and authority thereof, that every T. P. with this jurisdiction after the Lord hath increased them to the number of fifty householders, etc., may establish a school to teach the three "R's" and bible.

The above is code of 1650.

### BLUE LAWS OF CONNECTICUT.

"At a Court held May 1st, 1860.

"Jacob M. Morline and Sarah Tuttle being called appeared, concerning whom the governor declared that the business for which they were warned to this Court he had heard in private at his house, which he related to stand thus:

"On the day that John Potter was married, Sarah Tuttle went to Mistress Morline's house for some thread. Mistress Morline bid her go to her daughter in the other room, where they fell into speech of John Potter and his wife, that they were both lame, upon which Sarah Tuttle said, that she wondered what they would do at night, whereupon Jacob came in, and took up or took away her gloves. Sarah desired him to give her the gloves, to which he answered he would do so if she would give him a kiss, upon which they sat down together, his arm being around her waist, and her arm upon his shoulder or about his neck, and he kissed her and she kissed him, or they kissed one another, continuing in this position about half an hour, as Marian and Susan testified, which Marian, now in court, affirmed to be so.

"Mistress Morline, now in Court, said she heard Sarah say she wondered what they would do at night, and she replied they must sleep; but it was a matter of sorrow and shame unto her. Jacob was asked what he had to say to these things, to which he answered that he was in the other room, and when he heard Sarah speak those words, he went in, when she having let fall her gloves, he took them up and she asked him for them, he told

her he would if she would kiss him. Further said he took her by the hand and they both sat down on a chest, but whether his arm was about her waist, and her arm upon his shoulder or about his neck, he knows not, for he never thought of it since till Mr. Raymond told him about it at Mannators, for which he was blamed and told he had not laid it to heart as he ought. But Sarah Tuttle replied that she did not kiss him; Mr. Tuttle replied that Marian hath denied it, and he doth not look upon as a competent witness. Thomas Tuttle said he asked Marian if his sister kissed Jacob, and she said not. Moses Mansfield testified that he told Jacob Morline that he heard Sarah kissed him, but he denied it. But Jacob granted not what Moses testified.

“Mr. Tuttle pleaded that Jacob had endeavored to steal away his daughter’s affections ; but Sarah being asked if Jacob had inveigled her, she said no.

“Thomas Tuttle said he came to their house two or three times before he went to Holland, and they were together, and to what end he came he knows not, unless it were to inveigle her. And their mother warned Sarah not to keep company with him. And to the same purpose spake Jonathan Tuttle, but Jacob denied that he came to their house with any such intendment, nor did it appear to the court.

“The governor told Sarah that her miscarriage is the greatest that a virgin should be so bold in the presence of others to carry it as she had done, and to speak such corrupt words, most of the things being charged against her being acknowledged by herself. Though that about kissing was denied yet the thing is proved. Sarah professed that she was sorry that she had carried it so sinfully and so foolishly, which she saw to be hateful ; she hoped *God* would help her to carry it better for time to come.

“The governor also told Jacob that his carriage had been very evil and sinful so to carry it towards her, and to make such a light matter of it as not to think of it (as he expressed) doth greatly aggravate, and for Marian, who was a married woman, to suffer her brother and a man’s daughter to sit *almost* half an



hour in such a way as they have related was a very great evil. She was told that she should have showed her indignation against it, and have told her mother that Sarah might have been shut out of doors. Mrs. Morline was told that she, hearing such words, should not have suffered it. Mrs. Tuttle and Mrs. Morline being asked if they had any more to say, they said no.

“Whereupon the court declared that we have heard in the public ministry that it is a thing to be lamented that young people should have their meetings to the corrupting of themselves and one another. As for Sarah her miscarriages are very great, and she should utter so corrupt a speech as she did concerning the persons to be married, and that she should carry it in a wanton, uncivil, immodest, and lascivious manner as hath been proved; and for Jacob, his carriage hath been very corrupt and sinful, such as brings reproach upon the family and place.

“The sentence, therefore, concerning them is that they shall pay either of them as a fine twenty shillings to the treasurer.”

#### A GENERAL COURT, 5TH FEBRUARY, 1639.

“It is ordered that Mr. Milkee shall pay  $5\frac{1}{2}$  bushels of Indian corn to Thomas Buckingham for corn destroyed by Mr. Wilkee’s hogs.”

“Isaiah, Capt. Turner’s man, fined five pounds for being drunk on the Lord’s day.”

William, Mr. Malbon’s man, was set in the stocks for profaning the Lord’s day, and stealing wine from the master, which he drank and gave to others.”

“Ellice, Mr. Eaton’s boy, was whipped for stealing a sow and goat from his master, and selling them.”

#### 18TH FEBRUARY, 1639.

“George Spencer being profane and disorderly in his whole conversation and an abetter of others in sin, and drawing on others into a conspiracy to carry away the “cock” to Virginia, was whipped and sent out of the plantation. John Proute,

Henry Brosier, and Wm. Bramfield were whipped for joining in the aforesaid conspiracy, and Henry and William were ordered to wear irons during the magistrate's pleasure."

JULY 1ST, 1640.

"Thos. Pearsons and John . . . . ., servants to Elias Parkmore, were whipped for their sinful dalliance and folly with Lydia Browne."

1ST JANUARY, 1643.

"Goodman Hout and his wife, for keeping the councils of the said Wm. Harding, baking him a pastry and plum cake, and keeping company with him on the *Lord's day* and she suffering Harding to kiss her, \* \* \* \* was ordered and sent out of the town within one month after the date hereof, yea, in a shorter time, if any miscarriages be found in them."

In view, therefore Mr. Protestant, of the origin of your bible, the deeds of your church, the mountain of your killed and mangled mass of human flesh and blood, the tenor of the laws enacted by you, when vested with power, and your desire to-day to deprive the people of other beliefs than yours, of the privilege of the enjoyment they chose, certainly gives you no license to rail at or remonstrate against the Catholic, and in so doing you appear as the owl seated on the little scrub oak hooting at the one perched high up on a limb of the master of the forest; the boy standing in the mud hole jeering the one on the land for having muddy feet; or the man dying with "dyspepsia" and preaching prohibition: then I ask you to read your bible, read it as you would any other book, as a critic, nay, only as are asoner. Then read the history of your own church (the Protestant) read the laws passed by your kind when they had the power, and after you have done that read the book of nature, and resolve that *no* class of mankind that has a religion based on the bible (either Protestant or Catholic) shall *never* make the laws to govern the people of this (the grandest) people that exist on earth.

We find that the Christian God, Jesus Christ, and all the teach-

ings of the bible tolerate, sustain, and only provide for a government for human beings that has at its head, as a controlling center kings, queens, and potentates, and as showing how costly and pauper making such forms of government are compared with a grand old representation government where the people rule and make the laws for their own government, I submit you the following official figures as nearly as possible correct to the cent in cost, and numbers of paupers.



## A N N U I T I E S.

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1.	The wealth of the pope is about.....	\$175,000,000
	It being found that Pope Pius the IX. at his death was worth about.....	132,000,000
2.	Russia (Czar allowance and income from estates).....	12,000,000
3.	Germany (Emperor).....	3,852,770
	And Prussia (King) and vast estates, etc., estimated at about.....	6,000,000
4.	Austria-Hungary (Emperor).....	3,875,000
5.	Japan (Emperor).....	3,000,000
6.	The British Royal Family (Queen, \$1,925,000)	2,895,000
7.	Italy (King and Royal Family).....	2,858,000
8.	Spain (King and Royal Family).....	2,000,000
9.	Bavaria (King).....	1,412,000
10.	Holland (King and Royal Family, from all sources estimated).....	1,250,000
11.	Saxony (King and Royal Family).....	815,100
12.	Belgium (King).....	660,000
13.	Portugal (King and Royal Family).....	634,440
14.	Greece (King).....	620,000
15.	Norway and Sweden (King).....	575,525
16.	Worttemberg (King and Royal Family).....	522,550
17.	Servia (King).....	240,000
18.	Roumania (King).....	237,000
19.	Denmark (King and Prince).....	161,105

And besides this is the legislature, judicial, and military (with navy), which calls for millions more, and besides, is the "consular" service, which is a vast expense when compared with the meager salaries allowed by any republican form of government,

while our president, who presides over the wealthiest nation on the earth, only receives the inconsiderable salary of \$50,000.00 per year. Now let us see where the paupers of this world are:

England and Wales has.....	787,545
Russia.....	350,000
Germany.....	320,000
Austria.....	290,000
Italy.....	270,000
Spain.....	235,480
Ireland.....	107,774

While that grand old infidel constitution of the United States shelters under its protecting and ever-hovering wing the small number of 66,578, and only 30,000 of that number are American born white persons.

Therefore, my dear American citizen, never allow this nation to be ruled by king, queen, potentate, pope, or any religion based on the bible.

## THE PROTESTANT

### OR ONE OF GOD'S CURSES.

Deuteronomy, xxviii. 15. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses may come upon thee and overtake thee." (16) "Cursed shalt thou be in the city, and cursed shalt thou be in the field." (17) "Cursed shalt be thy basket and thy store." (18) "Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep." (19) "Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." (20) "The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me." (21) "The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it." (22) "The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with a sword, and with blasting, and with mildew; and they shall pursue thee until thou perish." (23) "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron." (24) "The Lord shall make the rain of thy land powder and dust; and from heaven it shall come down upon thee, until thou be destroyed." (25) "The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth." (26) "And thy carcass shall be meat unto all fowls of the air, and unto the beasts of



the earth, and no man shall fray them away." (27) "The Lord will smite thee with the botch of Egypt, and with the emrods and with the scab, and with the itch whereof thou canst not be healed." (28) "The Lord will smite thee with madness, and blindness, and astonishment of heart." (29) "And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee." (30) "Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shall not gather the grapes thereof."

Chapter xxviii. 31. "Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not be restored to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them." (32) "Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long: and there shall be no might in thine hand." (35) "The Lord shall smite thee in the knees and in the legs with a sore botch that can not be healed, from the sole of thy foot unto the top of the head." (38) "Thou shalt carry much seed out into the field, and shalt gather but little in: for the locust shall consume it." (39) "Thou shalt plant vineyards and dress them, but shalt neither drink of the wine nor gather the grapes: for the worms shall eat them." (41) "Thou shalt beget sons and daughters, but thou shalt not enjoy them, for they shall go into captivity." (42) "All thy trees and fruit of thy land shall the locust consume." (48) "Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger and in thirst, and in nakedness and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee." (49) "The Lord shall bring a nation against thee from afar, from the end of the earth as swift as the eagle flieth, a nation whose tongue thou shalt not

understand.” (56) “The tender and delicate women among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom and toward her son and toward her daughter.” (57) “And toward her young one that cometh out from between her feet, and toward her children which she shall bear : for she shall eat them for want of all things secretly in the seige and straitness wherewith thine enemy shall distress thee in thy gates.” (58) “If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name THE LORD THY GOD.” (59) “Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance and sore sickness and of long continuance.” (60) “Moreover, he will bring upon thee all the disease of Egypt, which thou wast afraid of ; and they shall cleave unto thee.” (61) “Also every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.” (62) “And ye shall be left few in number, whereas ye were as the stars of heaven for multitude ; because thou wouldst not obey the voice of the Lord thy God.” (63) “And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you ; so the Lord will rejoice over you to destroy you and to bring you to nought ; and ye shall be plucked from off the land whither thou goest to possess it.” (xxxi. 9) “And Moses wrote this law and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.”

The Protestants, after experimenting for 102 years with the bible provided by King Henry VIII., found that it was so complicated and contradictory that a school of instruction or explanation was necessary to properly present their three headed God to his dear images, to accomplish which the British parliament assembled a council of 156 of the most noted divines of England and Scotland at “Westminster Abbey.” These divines were

chosen alike from the Episcopal, Congregational, and Presbyterian divisions of the Christians, and one writer has ventured to say that they were men of godliness and fidelity, together with other misnomers. However, they assembled in 1643 and wrestled with the great problems of their contorted bible, creeds, and complicated God for six years, when they finally adopted a confession of faith, which was at once ratified by the English and Scotch parliaments, and should be read by every person on this earth. It is to-day the constitution of the Presbyterian church in the United States. This was the first Protestant council that adopted certain writings as the word of their God, and which constitute the sixty-six books of their present bible, holding, as they did, that the books of the apocrypha were not inspired by either head of their triple-headed God. Space prevents copying in full, but the following are extracts:

Chapter III., Sec. 3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

Sec. 4. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

Sec. 7. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justic.

Chapter IV., Sec. 1. It pleased God, the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

Chapter X., Sec. 3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when,



and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word.

Sec. 4. Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet never truly come to Christ, and therefore can not be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested.

Chapter XVI., Sec. 5. We cannot by our best works merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom, by them we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from his Spirit; and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

Sec. 7. Works done by unregenerate men, although for the matter of them, they may do things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.

Chapter XXIII., Sec. 1. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers.

Sec. 2. It is lawful for Christians to accept and execute the office

of a magistrate, when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.

Chapter XXIV., Sec. 3. It is lawful for all sorts of people to marry who are able with judgment to give their consent, yet it is the duty of Christians to marry only in the Lord. And, therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters; neither should such as are godly be unequally yoked, by marrying, with such as are notoriously wicked in their life, or maintain damnable heresies.

Chapter XXX., Sec. 1. The Lord Jesus, as king and head of his Church, hath therein appointed a government, in the hand of church-officers, distinct from the civil magistrate.

Sec. 2. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.

Chapter XXXII., Sec. 1. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

## THE CHRISTIAN GOD OF TO-DAY.

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The Christians of to-day (Protestant and Catholic) worship the bible God that never saw light until 5,897 years ago, the God that approved of Mormonism in Abraham, David, Solomon, and scores of others of his earthly rulers; the God that drowned all the people of this world; the God that ordered the waging of a thousand battles; the God that makes wine for man to become drunk on; the God that premeditatedly murdered the first born of an entire nation; the God that never had an earthly ruler that was a moral man; the God that believed in human slavery; the God that directed the soldiers of his army to take women of conquered nations, and with them satisfy their lusts; the God whose earthly son was of illegitimate birth; the God that says man can walk on seas of water: the God that says men can ascend into heaven in the flesh; the God that says he can make dry roads on the bottom of the ocean; the God that turned all the waters of the earth into blood; the God that made the sun, moon, and stars quit business; the God that closed and opened the womb of woman at will; the God that St. John said was sitting on a throne in heaven 1,793 years ago, and turning loose on this earth vials of wrath and shovels full of plagues to destroy and annoy mankind, and was at that time conducting a wine-press in heaven just outside the gates of the New Jerusalem where he made wine and blood to flow for leagues; the God that sits there as a king over heaven and earth, as a tyrant ruler, instead of benefactor over man; the God that makes soldiers of war out of his angels; the God that has horses, oxen, and lambs in heaven, and where Jesus Christ is the most active agent of destruction, and who has always had a hand (as a part of this bible God) in everything mean mentioned in this bible; and, too, that God and that



Jesus Christ do Christians pray to to-day; yes, to the same God that the old bible murderers, libertines, and unjust kings and queens prayed to, and whom he countenanced, assisted, and supported; the same God that taught in the new bible that Jesus Christ was the only begotten of the infinite, when every nation almost has had its infinite Christ; the same God that St. John of Patmos less than 1,800 years ago tells of doing everything mean that a demon could impose on man; the same God that every king and Christian has prayed to when he wanted to murder a few thousand people; the same God that the king prayed to while he was (as the first Protestant king) making a Protestant bible when not employed in killing Catholics or some one else. Yes, and more yet, the Protestant of to-day prays to the same God that the Protestants of this country prayed to before the Revolutionary war when they burned witches at the stake, executed the child because it did not do as some Christian parent wanted it to, or while they buried in the streets of their city without clergy or coffin some poor unfortunate, and drove through his body a wooden stake or hand spike. And all this time it is the same God from beginning to end.

In view, therefore, of them having such a God and such a record, is it any wonder that the misguided or designing preacher and priest recommended that prayer should be offered in a *dark closet*? And shame on any man or woman that will pray to such a god; and having such a God is what has given the Christian people such a black, immoral, war-like and offensive record; that has blackened the history of every generation of people since Moses made for the Christians their God. Then let us get some other god now, for enough of people have quit the bible God to make of mankind a better people, and we are entitled to a better god than Moses had; and Christians should bow in shame to-day when they find that they have no better god than Moses had.

Then, Mr. Christian, bestir yourself and make some improvement on your God, for the infidels have improved everything else in this world, and will soon improve for you on your God, if you don't for yourself.

CHRISTIAN DEATH TABLE.

I submit the following table of figures to apprise the readers of this book as to the number of human beings Christianity has murdered, slaughtered, drowned, and otherwise killed. All, too, for the sake of this bible God, Jesus Christ, and bible Christianity:

By God—with the flood.....	674,500,000
By God and other bible characters, from Moses to Jesus Christ.....	437,200,000
By God and Joshua—the thirty nations of people in the land of “Canaan”.....	90,000,000
By God and Catholics (for Jesus Christ’s sake)	68,500,000
By God and Protestants (for Jesus Christ’s sake)	47,250,000
By God and Moses (of the children of Israel in the wilderness).....	3,500,000
<hr/>	
Total.....	1,320,950,000

The first three numbers are only estimates, based on the ratio given by the bible writers in which they give the rate of increase of the children of Israel while in the land of Egypt; and inasmuch as the rule obtains that the person standing accused of a crime is entitled to the benefit of all doubts, I have been careful to make the estimates very low. But the figures showing the Catholic record I insist are entirely correct, for the Protestants say they are. As to the figures indicating the activity of the Protestants, a greater number of human lives should be charged to them for they should have known better than to kill *any* person. And Moses says that the last amount mentioned in the table is correct.

Now I don’t want any Christian to question the correctness of

the figures in this table; for if your God had numbered the population of this world as correctly as you say he numbers the hairs of our head, and had watched the census bureau as carefully as you say he watches the falling of the sparrows to the ground, and had reported to us, or published in some way his own table complete, I would have copied his figures, even though they would have shown you to have been more murderous than my figures do.

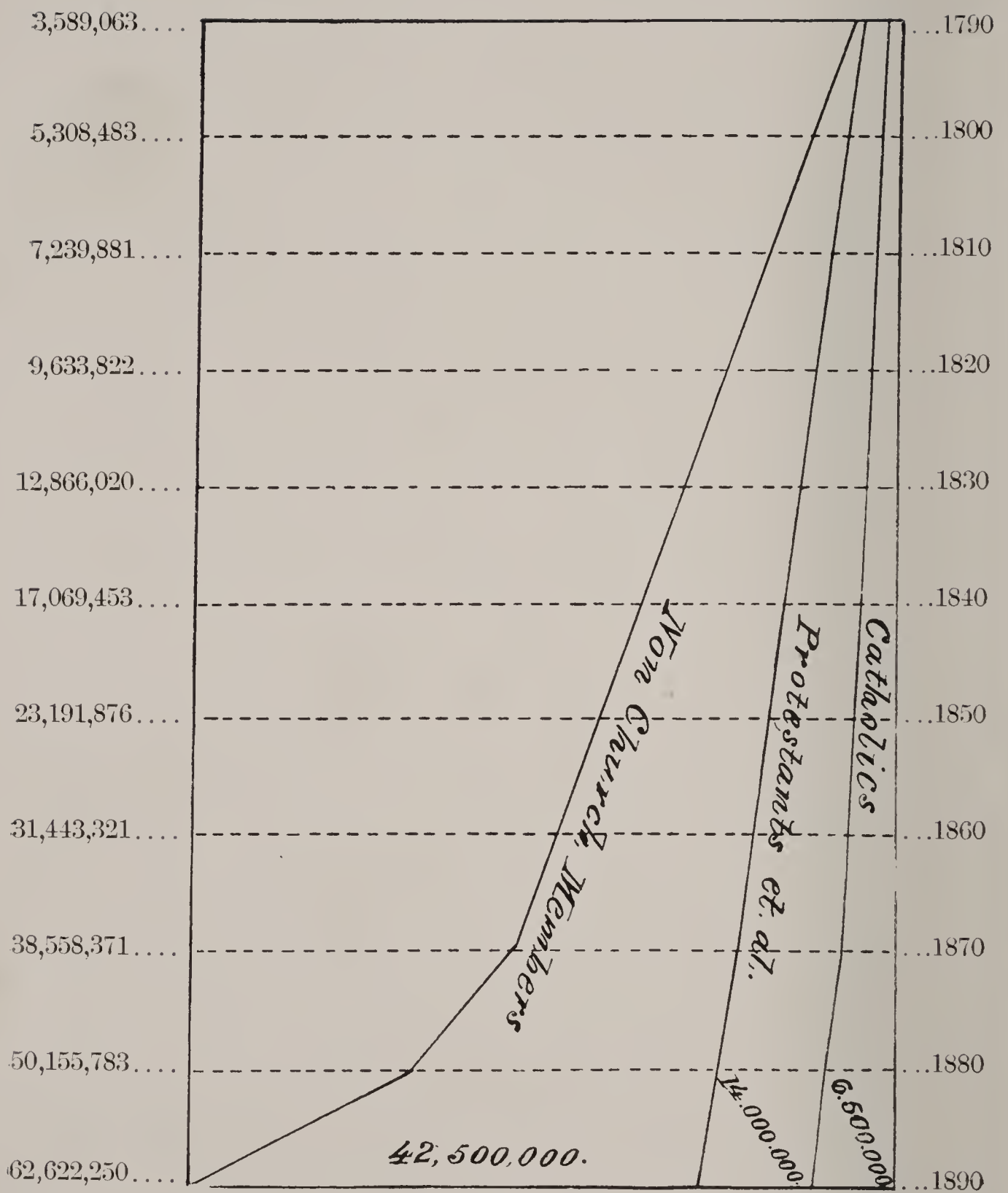


## NUMBER OF PEOPLE OF THE DIFFERENT RELIGIOUS CLASSES.

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Creeds.	No. of followers.
Christianity (Schem) . . . . .	420,000,000
Buddhism (Schem) . . . . .	340,000,000
Mohammedanism (Schem) . . . . .	210,000,000
Brahmanism (Schem) . . . . .	175,000,000
Confucianism (Williams) . . . . .	200,000,000
Sintoism (Schem) . . . . .	14,000,000
Judaism (Schem) . . . . .	7,000,000
Fetichism (Schem) . . . . .	180,000,000





INDICATING RELATIVE GROWTH IN POPULATION AND CHURCH MEMBERSHIP  
IN UNITED STATES FROM 1790 TO 1890.



## BIBLE STATISTICS.

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The following statement is on the authority of a communication published in "Notes and Queries," London (says the "World Almanac"). It is represented to be the fruits of three years' labor by the indefatigable Dr. Horne, and is given by him in his introduction to the study of the scriptures. The basis is an old English Bible of the King James version.

OLD TESTAMENT.—Number of books, 39; chapters, 929; verses, 23,214; words, 593,493; letters, 2,728,100.

NEW TESTAMENT.—Number of books, 27; chapters, 260; verses, 7,959; words, 181,253; letters, 838,380.

BIBLE.—Total number of books, 66; chapters, 1,189; verses, 31,173; words, 774,746; letters, 3,566,480.

OLD TESTAMENT.—The middle book of the Old Testament is Proverbs. The middle chapter is Job xxix. The middle verse is II. Chronicle, between verses 17 and 18. The shortest book is Obadiah. The shortest verse is I. Chronicle, 125. The word "and" occurs 35,543 times. Ezra vii. 21 contains all the letters of our alphabet (excepting "J"). The word "Selah" occurs 73 times and only in the poetical books. II. Kings 19 and Isaiah xxxvii. are alike. The book of Esther does not contain the words God or Lord. The last two verses of II. Chronicles and the opening verses of the book of Ezra are alike. Ezra ii. and Nehemiah vii. are alike. There are nearly thirty books mentioned but not found in the Bible, consisting of civil records and other ancient writings, now nearly all lost. About twenty-six of these are alluded to in the Old Testament.

NEW TESTAMENT.—The middle book is II. Thessalonians. The middle chapter is between Romans xiii. and xiv. The middle verse is Acts xvii. 17. The smallest book is II. John. The

smallest verse is John xi. 35. The word "and" occurs 10,684 times. The name Jesus occurs nearly 700 times in the Gospel and Acts, and in the Epistles less than seventy times. The name Christ occurs about sixty times in the Gospels and Acts, and about 240 times in the Epistles and Revelations. The term Jesus Christ occurs five times in the Gospels.

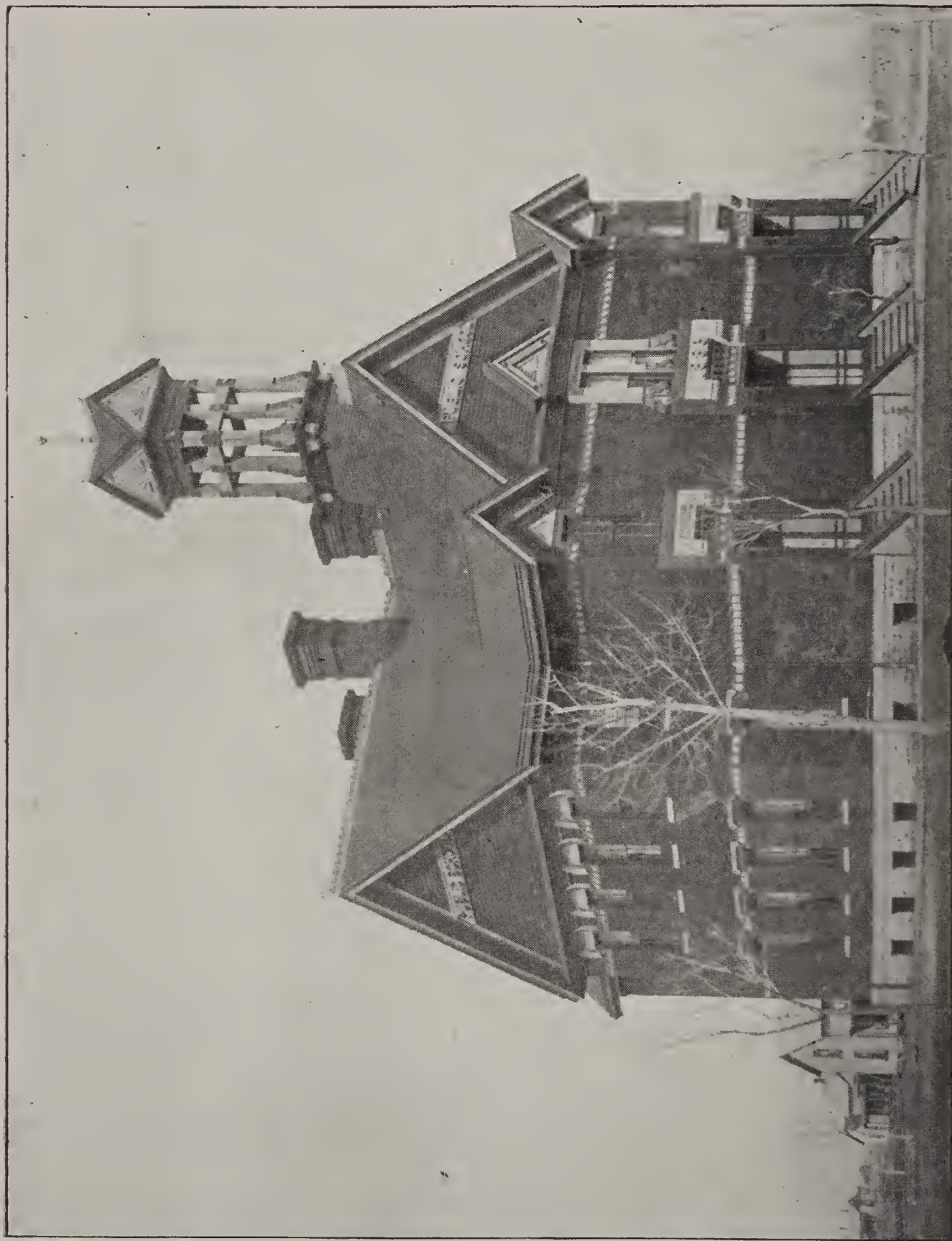
THE BIBLE.—The middle book is Micha. The middle (and smallest) chapter is Psalms cxvii. The middle verse is Psalms cxviii. 8. The middle line is II. Chronicles iv. 16; the largest book is that of Psalms; the largest chapter is Psalms cxix. The word Jehova (or Lord) occurs 6,885 times. The word "and" occurs 46,227 times. The number of authors of the bible is fifty. The bible was not until modern times divided into chapters and verses. The division of chapters has been attributed to Lanfrank, archbishop of Canterbury, in the reign of William I., but the real author of this division was Cardinal Hugo de Sancto-Caro, about 1236. The number of languages on earth is estimated at 3,000; the bible or parts of it has been rendered into only about 180. The English translation complete of the bible was by Wycliffe in 1380. The first American edition was printed in Boston in 1752.

And when you desire to read the prayer of a typical Christian, or one that was offered up to this bible God by one of the principal characters of the Protestant bible, just read the one hundred and ninth (109) Psalm.

Only 20,073,595 of the people of this world are enrolled as members of that institution called the "Sunday school," or one in about seventy-five of the people of the world, and as the attendance is about 11,000,000 but one in every one hundred and thirty persons of the world is compelled or induced to set and listen to the teachings of that obscene novel or narrative called the bible.







AMERICANS, PROTECT YOUR PROTECTOR, THE PUBLIC SCHOOL.

## SCHOOLS.

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On this question, I speak with all the sincerity that nature has endowed me with, and without qualification I say that all places of learning should be under the control of state or nation.

For from *all* sources of education should first come the light, learning, and directing guardian, to and for the youth, that this is a country that will tolerate and harbor nothing but what means freedom of body and mind, and that nothing but unwarped and unfettered thought and the right to express that thought will be taught or portrayed to the young, or fact-seeking people of this nation.

And as it is the first or primary impression and training of the mind of the youth that directs and governs the man or woman, then and therefore it is *most obligatory* on those in charge of the educational fountains of this country to see that only the right and proper training and tutoring be provided the knowledge seeking class in our country, and that everything be done and performed by the authorities and tutors of this government to make an education at the hands of our state or nation as acceptable and possible as it can possibly be made by any class of individuals or sect within our confines. But can we do that? Is our government as accommodating and providing as certain and several classes or sects that are tolerated under our free and grace giving constitution? I say it is not; and that it must and will have to be improved or the control of this now glorious and grand country will pass into the hands of the people that have been educated at fountains of learning that were foreign to the well springs that emanate from a source of loyal freedom, and whose rivers of learning coursed through other than freedom's lands.



And why? It is because distinct and separate grades and classes of schools, other than that of the public schools are provided to a class of children and people that are not situated to avail themselves of the public school, for there is but one grade or class of children that are qualified attendants of the public school, and that class is those that, first, have a home; second, are hale, hearty, and healthy; third, have parents that are able to provide them with proper clothes, books, and everything except a teacher, to hear them recite and talk to them; for if the child has no home the public school provides them none and it must roam no the streets; if a child has no parent the public school provides them no guardian; if the child has no clothes, the public school provides them none, and they must go naked; if the child is hungry the public school cannot feed it one mouthful, and it must starve to death; if the child gets sick, the public school has no hospital to care for it, and it must suffer and perhaps die from neglect and lack of treatment; if the garment of the child gives way at school, it must seek repairs elsewhere, for the public school has no thread, needle, thimble, or any semblance of an attempt to mend that garment; then, as I say, only the one class or grade (the all provided for) of children can attend the public school; and you ask why? I will tell you the state and nation together only spend about \$11.00 per year on each scholar; and I ask you or any person what accommodation can be provided, or care taken of a child on ninety cents a month, when out of that mere pittance the teacher must be paid, and all the other expenses of running the school must be borne; while the child and the parent of the child that has and always will have a kindly feeling for that institution or person that has provided an asylum for and been a benefactor to that child when such assistance, aid, and sustenance was needed, wanted, and, without which, hunger, rags, want, and neglect must be their portion. Such institutions and accommodations are provided, not by and through the public school system of our country, but by sectarian church organizations, where that class of the young that by reason of their



condition are made to appreciate such cleverness, and are taught the principles of sectarianism, in an impressive manner more lasting than are the teachings in the liberal public school; and to our utter astonishment we find one million five hundred thousand of school children attending schools other than our public schools.

Nor is there a church or creed with any perceptible following or membership but that has its sectarian school; and every time a sectarian school is built or an additional teacher is employed in those already built, just to that extent is the strength and sap weakened and lessened in that grand old monumental oak of liberty and freedom, the public school system.

It matters not what denomination or church maintains these schools, each has its weakening effect on the public school, and we have no right to criticise one more than the other, and well may the Catholic in disgust and disdain listen to the pratings of Protestants when assailed on the school question, for the intent on the part of the protestant is just as objectionable to the absolute and sole public school system as is the Catholic, and the only reason that the Catholic is more hurtful than they is that it has a more complete and clever system than the other churches, and by reason of its organizations of women called "sisters" is able to accomplish more and provide accommodations for children that the other churches have not yet adopted. And just there is the real foundation to the Catholic church; and every "sister" is a germ of life in that line. Every school conducted by the "sisters" is a Catholic incubating fountain or hot house, where the growing plant of Catholicism is ever watered and kept growing and blooming. Nor must words of censure be the only mention made of that class of human kind, for while their institutions should not be tolerated by our government in its present sphere, the fact remains that that sect, class, or body of ever working people called "sisters" has administered more to the wants of man outside of the family circle than all other people put together; they have nursed more injured people, attended the

bedside of more sick, cared for more orphans, and came nearer being the guardian angel for unfortunate man than any other class of people that so far has lived upon this earth; and go where you will upon this globe, where man is an inhabitant, and you will find those messengers of mercy ever present, and performing their deeds of kindness where most needed by human kind, and for that reason most appreciated.

And therein lies the secret of the strength of the Catholic church, and for that reason should the influence of such an army of kind acting and mercy dealing people be diverted from a sectarian channel and directed in the interest of a common good, be employed in the field of a common humanity; in the work shop of mercy for a better freedom than sectarian creeds can build and furnish, in the hospitals and kindergartens of nation and not sect. But, Mr. Protestant, you have no right to oppose the Catholic school until you dispense with your own sectarian school (or shops where you manufacture hypocrites for your pulpits), for the constitution of this nation does not extend to one class of man a privilege not proffered to all classes.

Therefore the youth of this country should be taught, educated, and taught by every national and state institution, and by all loyal Americans, to strengthen the public school system by having it absorb *all* other educational fountains; not single out any one sect or class of anti-American schools and try to destroy it, but wage a war of education against every sectarian school and place of learning, and ingraft into our public school system every element and feature necessary to make of it the most acceptable of any school in the land; for most people to-day would prefer to have their children receive a liberal education than a sectarian, and would prefer to place their children under the control and directing hand of state or nation than that of a sectarian sect, and if our glorious school system is properly equipped and prepared to receive and accommodate that class of children that money must care for instead of the home circle, or that class of children that need a home; in other words arrange to provide a

home for children that have none; to feed the hungry child; clothe the naked; care for the sick; be mothers to the motherless, fathers to the fatherless; make the *needy* child feel that next to parent and home this nation, through the public school system, is its best friend; and that child will never forget it, nor fail to be a friend to and protect our government, and instead of revering the holy cross, they will give reverence to the old flag; instead of worshiping the sham Virgin Mary they will worship the mothers and sisters of this nation; instead of obeying the laws of Rome they will obey the laws of this nation and state, and protect their institutions; instead of supporting the catechism they will support our constitution; instead of praying to a self-constituted pope, king, or queen they will appeal to a president they have assisted in electing; instead of wanting to kill another sect of Christians they will want to see life and liberty granted to all mankind. Then let us make of that grandest institution yet constructed by man—the public school—the superior of all like systems in every way, and then *prohibit* the existence of a sectarian school of any kind, design, or intent.



## BELIEFS AND DISBELIEFS.

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I believe in peace, not war.

I believe in temperance, but not statutory prohibition.

There is a supreme ruling power or force, but not in this bible God.

That nature, health, ailment, and physical condition govern the conceiving powers of woman, and not a Christian God.

In the superior ability of certain men, but not in Christ as a divine being.

In the indestructibility of matter, and the directing and guiding laws and powers of force.

That light has always existed, and that it is the all-predominating element, while darkness is only allowed to exist by reason of eclipse or shadow.

That with the bible or Christian God nothing is possible, but with men many things.

In the printing press and book bindery.

In the poet, not the prophet.

In the astronomer, not the vision man or dreamer.

In the free-thinking editor, not the sectarian preacher.

In science, not the bible.

In presidents, not kings and queens for rulers.

In the election franchise being granted all persons over a certain age, without regard to creed, color, sex, or place of birth, provided first, that the voter can read and write and has read the constitution of the United States and of the state in which the vote is cast. Second, that all foreigners coming to this country live here as long as we (native born) do, before they vote.

In the enactment of laws that will effectually stop the immigration of the paupers and criminals of other nations into our country.

In free speech and unfettered press.

Public libraries should be established in every school house in the United States.

That no school should be allowed to exist in this country that is not controlled and superintended by our government authorities.

That the public school system should be vastly improved.

That we should have fewer elections, but more effectual ones.

That the president should be elected by the people direct, and hold but one term of six years.

That United States senators should be elected by the people of their respective states.

In a uniform election law throughout the states.

In a national bankruptcy law.

That women should be eligible to any office in this land; and that only native born citizens should hold office in the United States.

That the American republics should demand of the nations of the eastern hemisphere a disbanding of their standing armies.

In an international federation of governments, and by that federation or international congress the adoption of laws, by and through which all matters affecting any two or more nations shall be settled by arbitration, and thereby render national wars unnecessary and impossible.

In the abolishment of the costly and expensive navies of the world, which is considered by the pope at Rome to be one of his principal agencies of earthly power.

That the bible is too vulgar a book to be read in any school to the children of this land.

In compulsory education.

That man is a product of nature, and that gods are the make of man.

In investigation and research, not superstition and myth.

Most emphatically do I believe in, contend for, and insist upon the total, absolute, and everlasting separation of church and state.

In the taxation of any and all church property, in common with all other property.

In the prohibiting of the bible to pass through or be carried by the United States mails, or else allow all other books containing no more obscene language than it to be likewise transmitted.

That the bible should not be read in our public schools, as a divine work, and only as an insane history.

That a national law should be enacted to compel every newspaper in the United States to print and publish at public expense at least once a year, all the vulgar passages in the bible, duly noting them as quotations from the Christian bible.

That no book containing the obscenity of the bible should be allowed to be published unless all proffered writings be allowed same privilege.

In the organization and union of kindred interests.

In seven days of enjoyment out of every week and Sunday the preferred day, when all places of amusement, mirth, and joy shall display their special and most practical parts or plays, that the laborer and person in business may not be excluded from participating in the happiness of earth.

In laws rendering the consummation of a marriage contract a difficult task, but the obtaining of a divorce an easy one, and forever preventing the marriage of people whose offsprings would inherit impure and loathesome blood.

That religious worship should not be tolerated in any schools of learning in the United States.

That no public moneys should be appropriated for the use and benefit of any sectarian institution of whatever kind.

That a radical change should be made in the jury system, so that one wise man cannot rule and sway eleven fools or obstinate men.

That a form of affirmation made upon the honor of the individual under pains and penalties of perjury, should take the place of the oath now in use and which should apply alike to witness, officer, and juror.



In the enactment of more stringent criminal laws, and abolishment of capital punishment.

That the theater is better than a church, and the art gallery than the Sunday school.

That the young should be taught everything (for they will learn it sometime) and advised as to the right and wrong thereof as early in life as the disposition and capabilities of the child suggest to the parent as proper.

That the telescope is better than a bible vision to learn of heaven, and a geologist than a bible history, to locate and examine hell.

That kings, queens, and potentates are not the best rulers and have no right to assume governorship over a portion of the human race and claim them as subjects; that any ordinary subject is a better person than a king; and that succession to power is contrary to freedom, right and justice.

In the absolute freedom of the mind and body of human kind.

That arbitration should supplant war in the settlement of all questions and differences that appeal to the highest court of man.

In fidelity to mankind, but infidelity to the bible God and religion.

In a national school law fixing uniform grades or classes throughout the nation.

In expositions for the display of the fruits of the mind and hand of man and woman.

In a pay roll commensurate with the labor and its product.

In unions, but not in strikes, and in the settlement of *all* differences by arbitration.

I believe in a true, genuine, democratic form of government, with loyal republican principles supporting it.

I believe in no pope yet made, priest or preacher yet ordained, nor any king or queen yet crowned.

I believe in music, singing, dancing, mirth, and joy.

I believe that Thomas A. Edison has done more good for man

than God, Christ, the other bible characters, and all the kings, queens, popes, preachers, and Christian missionaries, as such yet mentioned in history.

I do not believe in the grand jury system or secret mode of obtaining complaints against an accused, as it savors of the old inquisition, but do believe that every accused should be face to face with accuser at all times.

The reason nature, and not Christianity, is my God is that Christianity means slavery of mind and body; nature demands their freedom.

Christianity teaches war.	Nature peace.
" teaches hate.	" love.
" teaches creed.	" science.
" teaches destruction.	" plenty.
" teaches cruelty.	" mercy.
" teaches duplicity of wives.	" one.
" teaches murder.	" life.
" teaches blood-shedding.	" the reverse.
" teaches eternal punishment.	" eternal rest.
" teaches palm leaves for dress.	" fashion.
" 550 religious ways to heaven.	" none.
" teaches solemnity.	" mirth.
" is a tyrant.	" is a benefactor.
" is a ruse.	" is a fact.
" is a burden.	" is a joy.
" is a sorrow.	" is cheerfulness.
" is a battlefield.	" is a play ground.
" is a mouldy church.	" is all outdoors.
" is a myth.	" is a truth.
" is a standing army.	" is a workshop.

Christianity	is an arsenal.	Nature	is a happy home.
"	is infinite.	"	is finite.
"	is spirit.	"	is real.
"	is a burden.	"	is a helper.
"	is poverty.	"	is wealth.
"	burns men at stake.	"	burns stake for man.
"	is a desert.	"	is a blooming garden.
"	is rivers of blood.	"	is rivers of water.
"	is bigotry.	"	is friendship.
"	feeds 25,000 people on five fishes.	"	feeds five people on 25,- 000 fishes.
"	crosses seas on the bottom.	"	on the top.
"	makes hearts of stone	"	of flesh.
"	makes human blood flow on the ground.	"	in our veins.
"	makes man hate his family.	"	love them.
"	makes lightning de- stroy him.	"	to assist him.
"	sends vials of wrath.	"	vials of comfort.
"	built a hell.	"	a library.
"	made a God.	"	is one.
"	gave us a Christ.	"	gave us reason.
"	gave us a Holy Ghost.	"	destroyed it.
"	teaches ignorance.	"	understanding.
"	gave us dreams and visions.	"	the telescope and mortar.
"	is in the dark closet.	"	in the light of day.
"	gave us its word.	"	our thought.
"	is a miracle.	"	a demonstration.
"	gives us sores.	"	a cure.
"	gives us silence.	"	songs.
"	murders my child.	"	protects it.
"	asks man's assist- ance.	"	assists man.



Christianity is a beggar.

“ is wrong.  
 “ is dark.  
 “ is selfish.  
 “ builds sectarian schools  
 “ is a consumer.  
 “ is sectional.  
 “ decrees.  
 “ demands.  
 “ secretes the truth.  
 “ diverts.  
 “ is a graveyard.  
 “ lives on the past.  
 “ is a clasping vise.  
 “ a theory.  
 “ is a narrow groove.  
 “ has but one love.  
 “ has pallid lips.  
 “ frowns.  
 “ takes life.  
 “ turns water to blood.  
 “ is the synonym for  
 everything bad.  
 “ is vice.  
 “ mystifies.  
 “ is deceit.  
 “ is cowardice.  
 “ makes man kill man.  
 “ is a spear.  
 “ builds forts.  
 “ has many wives.  
 “ is a pretension.  
 “ is a forgery.  
 “ is a storm.  
 “ tears down.

Nature is a doner.

“ is right.  
 “ is light.  
 “ is liberal.  
 “ public schools.  
 “ is a provider.  
 “ is boundless.  
 “ arbitrates.  
 “ proposes.  
 “ publishes it.  
 “ directs.  
 “ an incubator.  
 “ for the future.  
 “ is a liberator.  
 “ is a solution.  
 “ is a broad highway.  
 “ loves all.  
 “ glowing cheeks.  
 “ smiles.  
 “ gives it.  
 “ purifies it.  
 “ everything good.  
 “ virtue.  
 “ explains.  
 “ is chivalry.  
 “ is bravery.  
 “ man protect man.  
 “ a shield.  
 “ colleges.  
 “ one wife.  
 “ is a reality.  
 “ is genuine.  
 “ is a calm.  
 “ builds up.

Christianity teaches but one

thing.

- “ is a shackle.
- “ is a pensioner.
- “ is a miser.
- “ is a class.
- “ is vulgar.
- “ is indolence.
- “ blasts.
- “ is weakness.
- “ degrades.
- “ is a navy.
- “ supports pomp.
- “ makes swords.
- “ makes spears.
- “ weeps.
- “ is treason.
- “ is infidelity.
- “ darkens the sun, moon.  
and stars.
- “ is harshness.
- “ drowns people.
- “ crowns kings and queens  
with power.

Nature everything.

- “ is a boundless realm.
- “ is a loaded coffer.
- “ is a giver.
- “ is the universe.
- “ is refined.
- “ is industry.
- “ charms.
- “ is strength.
- “ elevates.
- “ is commerce.
- “ assists poverty.
- “ pen points.
- “ plows lays.
- “ laughs.
- “ is loyalty.
- “ fidelity.
- “ makes them give light.
- “ is kindness.
- “ gives them breath.
- “ crowns the people.

## OTHER JOTTINGS.

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One good newspaper, edited by one of our 19th century, strong and liberal minded writers assisted by a typical and sterling reporter, is of greater use and more benefit to mankind than all the bibles that have ever been published or ever will be published.

The printing press is the engine or motor that leads or pulls the train of human progress; it is the headlight to thought, the north and guiding star to ignorant men, the rudder to the ship of state and nation, the intelligence office of earth and heaven.

Christians, if you give your God credit for the good that man is doing or has done, you must charge God with the evil that man has done and is doing.

Does any intelligent person maintain that just because God and son were in total, absolute, and impressive darkness from the beginning of eternity until 5,897 years ago, all of which time they must have been ignorant of any and all of the possibilities of the heavens and earth, and then all at once discover light, and that they can make heaven, earth, sun, moon, stars, also come to know *everything*, being all-wise and ever knowing, that they did right by the human race to refuse to reveal unto man the many things that man has since discovered to be the facts and possibilities and for the good of the race.

Don't you think God and son manifested a very selfish and jealous disposition to withdraw from earth as soon as man began to learn something about it, and from heaven as soon as the astronomer with his telescope began to search it?

Those who can believe in the bible are popes, cardinals, bishops, kings, priests, preachers, murderers, Mormons, adulterers, drunkards, slave-holders, long-haired men, short-haired women, superintendent of harems, the harlot, fornicator, warrior, those



who have made something out of nothing, and people who have experienced or witnessed immaculate conceptions. *Most all others are unbelievers.*

Enthroned knowledge and God immediately vacates. The son of God was not as smart a man as the son of an American peasant, nor as good a carpenter as Joe Williams, in Hastings, Nebraska.

When Benjamin Franklin took hold of lightning God could not hold it.

After Newton discovered attraction of gravitation, God could no longer control the movement of the earth, sun, moon, or stars.

Now-a-days the most advanced astronomer with the best improved telescope cannot see the throne of God in heaven, while but a few years ago some agent of God could see it without "specks;" hence it is easy to see that the more enlightened we are and the more facilities we have for investigation and research, the further away God gets, and has so fast receded from knowledge that he is now seldom seen, and then only by some ignorant or designing person.

Tax the ten hundred millions of church property which will amount in the United States to the enormous sum of \$40,000,000 per annum, and with it and as much more from the public treasury as is necessary, establish and maintain a public library in every city, town, village, and school district in the land, and fill them with books acceptable for all people to read.

Place the scepter of thought in the hand of education on the throne of reason, and God & Son will not attempt to rule.

God is not on the throne except in the absence of reason, nor the king except in the absence of freedom.

God's scepter is superstition, and with the scepter of ignorance alone, kings and potentates reign.

God is the author of all of man's cruel instincts, while nature is the tutor of peace, and education is the powerful weapon with which intelligent man averts war.

God is not an educator in, but a mystifier of facts.

One philosopher, astronomer, geologist, chemist, botanist, historian, editor (not sectarian), or poet, is smarter and knows more than all the gods that ever were, are, or ever will be.

If God and son knew everything, they had nothing to learn, therefore all the advancements that have been made by man in the arts and science of all kinds, conveniences, and improved machinery for the use of man, and everything pertaining to the betterment of the conditions surrounding human kind are not discoveries and new ideas to them, for they have known them all the time and just for pure, unadulterated cussedness have kept man ignorant of the benefits and improvements stored away in the undiscovered and crumpled folds of nature, and in chuckled mirth awaited their discovery by man, and the mouldering influence of his trained and civilizing hand; then if the human race is a better people, smarter people, have more knowledge, farther advanced in the reading of the pages of the book of nature to-day that they were 2,000 and 6,000 years ago, are not God and son responsible for the ignorance of man at that time? And are there not yet hidden instruments of use and unknown conditions that when discovered will be directed to man's use and the bettering of his condition? Then why does that all-wise and knowing God and son chirp around in heaven and refuse to come to us and tell about these things. They certainly have plenty of time, for if they find the yare running short of time they can make some, as there is plenty of nothing yet unused.

The child's primer made God & Son evade the light of day, geography cleared the face of the earth of their presence, geology drove them out of the earth, and astronomy made them hide behind the furthestmost and yet undiscovered star.

On the great highway of thought, guarded on either side by the finger board of truth, and paved with bricks of knowledge, with reason for your guiding star, let your footsteps ever be found.

When you read, unfasten the fetter to thought, let your yearning for truth know no bounds, have your diving bell for knowledge well weighted and your spring of reason gushing.



Unfold the law book of nature, peruse with eagle eye its pages already translated by man, and then advance with electric stride into the yet unread and unexplored volumes, delve deeper into her ocean of facts, climb higher yet her unscaled spire of science, and proclaim to man at every forward pace your findings; flash flaming meteors of truth across the dark and bloody sky of religion and you are man's benefactor, the emancipator of his mind and guiding star for his posterity.

Mr. Christian, go with the astronomer into heaven and you will find your New Jerusalem deserted by God and the angels, the throne destroyed; that the gold paved streets are no more, and the walls of the city transformed into stars and planets; then return to earth and in company with the geologist traverse the entire region of your hell, and you will find that the fires are extinguished never to again be kindled.

Reader, from off the lintel of mind's door wash clean the blood of Christian barbarity, dust the cobwebs of superstition from its ceiling, sweep the litter of Christian crimes from its floor, wash the blinding scum of Christian ignorance from its windows and allow the bright sun rays of education to burst in; hoist the flag of free thought from its house top, and unfurl to liberty's breeze the banner of independent action, and you will be a better person than a Christian God, more powerful than their kings, more humane than their priests and preachers, and of more benefit to mankind than all the bishops yet ordained.

My kind of a person is one through whose arteries rush and flow the wine of nature's inspiration, and in whose veins course and flow the milk of human kindness, whose brain is bristling with jewels of new thought, and from whose eyes flash the lightnings of reason, with hands washed in the pool of human love, and feet treading the pathway of life made light by the blazing rays of education's sun.

Old man study the bible carefully (every word) and see if there are not hundreds of verses unfit for your loving daughter to read? Dear mother peruse the contents of that, reputed



divine, work called the scriptures and then decide whether it is right or wrong to place the vulgar book before your innocent, prattling child.

Lovers on your next courtship night get a copy of that inspired word of God & Son and read Solomon's songs, read them together, let your fathers and mothers hear you read them; in your correspondence with each other use verses of those songs, and quote freely therefrom; then let your sanctified pa and ma read your letters. But be careful to make quotations distinct, for if such matter appears in the mails not credited to the bible, the sender will be arrested and tried by a U. S. court and punished for sending obscene literature through the mails.

For shame every one of you for believing and teaching that the bible is an inspired work of an all-wise and good God.

Snatch the crown of inheritance from every king and queen upon this earth, wrest the scepter of undelegated authority from their hands and give to the people a free ballot and elective franchise; burn the thrones with the torch of virtue; with education capture and destroy the vatican and with truth drive papacy from this world; wage with an unrelenting hand a war of extermination upon ignorance; unsheath the sword of reason and hide its scabbard until religious superstition has vanished. Let the burning fires of knowledge flame brighter and hotter until the air is cleared of the mists of myth and fogs of faith. Turn on the waters of education until every desert mind is made to blossom and bloom with its product.

The murderer on the scaffold appeals to this bible God to shield him, the seducer seeks the protection of this same God's fraternal aid, the ignorant bask in the shadows of God's darkness, the slave trade has God's official sanction, and war his best equipped hosts; crimes against man and nature are God's food, and cruelty his drink; poverty is God's pleasure, and ignorance his pastime; devils are God's offspring and demons his begotten; man's misfortunes are God's rewards, and unhappy man his workshop. The desertion of parent and child evokes God's smile, and

the murder of your first born his admiration and assistance; God's wisdom is not within man's knowledge, or his goodness perceptible by truth; nature has vanquished God and science made silent his tongue; man's gloom is God's cheerfulness and the mirth of man elicits the derision of God. God dotes on the downfall of man and becomes wroth at human success. God is not a fit companion for man or worthy of the esteem of the daughters of man. Let man smile and God will frown; when man laughs God makes it thunder and lightning, but let man weep from sorrow, and the skies clear up and the smile of God becomes elastic.

Reader, on the mantle shelf of your mind ever let the lamp of true thought, fed by oil from the spring of reason, be kept burning bright and blazon, that every observer may know that ignorance, superstition, and vice have no abode in your brain. Do this and you are safe from the fallacies of a mythical God and the tortures of his devil.

In passing judgment on the actions of man the rule obtains that he is given credit for the good he accomplishes and is charged with the bad he does. Why doesn't the same rule apply to your God? Is it right that a God should be exempted from the same rules pertaining to right and wrong that are imposed on his subjects? Never. It is contrary to freedom. Are the rulers or officers of the freest people on this earth any more select and are they not just as amenable to the law as any of those of the common people? In fact are not those very officers held in a more strict line of submission to the established laws of the land than the common people? The facts justify the answer, Yes. Then if our earthly rulers are held to such strict accountability for their actions, let us hold our supreme ruler to even a more rigid compliance thereof, for we are not acquainted with him, have never seen him, heard him, or seen any one else that heard him or saw him or knew of any person that had. So we have every reason to doubt him and suspect him of treason and treachery.

God & Son waged many wars and fought many battles, resulting always in the wounding of many soldiers and the making of many widows and orphans, but they never once established a pension roll for any of the three unfortunate classes by which their wants and needs might be provided, hunger and poverty averted, and a humane act and deed performed; while the United States government, the most enlightened and infidel country on earth, pay millions of dollars annually to her ex-soldiers and sailors, widows and orphans, as a recognition of services rendered and hardships endured in the defense of country, nation, and preservation of the union; and even the chivalric vanquished of her population have kindly provided for the more unfortunate and disabled members, widows, and orphans, of their once hopeful and brave comrades. Then if we must have war, which are the most humane and represent the kinder-hearted class of generals, God & Son or Grant and Lee? I say Grant and Lee. So if it is a warrior God we want let us have such as they, for with them it was not the amount of booty and number of concubines their soldiers secured that measured their villainy and bravery or rewarded them for their services, while with God, Son and agents, such was their principal reward.

Instead of the painful thumbscrew we now have the welcome grasp of a fellow freeman.

Instead of the burning, flaming, and devouring faggot we have Tom Edison's smiling, genial, and harmless incandescent electric lights.

Instead of the bastille we have the hospital or orphans' home.

Where the auction block stood now stands a college.

The swift fleeting tread of the bloodhound in search of human flesh, has given away to the civilizing influence of the railroad, steam engine, and the electric motor, which yearn, and with eager, graceful plunge transmit its millions of tons of human freight annually.

Every Christian acts on the theory that they are ordained by God & Son and commissioned by the church to give temporal ad-



vice and tender spiritual aid and admonitions to the family of friend, neighbor, or relative; and this unsought for interference and designing intrigue by these heathenish human vultures that soar through our social skies, are the cause first or last of the dismemberment of more families, the principal reason of more divorces and the dissolution of more families (once happy) than all the other vices known to man.

If man has an everlasting spirit that is wafted to an eternal home for future use upon the arrival of the messenger of death, and if God & Son restored life to the dead, why did not those restored spirits, that had visited their future home, had judgment passed in their case, and had assumed the role of angel or devil, as the case happened to be, tell their people all about this future unseen and spirit world, with the workings of the infinite, the conditions and surroundings in which they were placed, which place was made their future home, and which they preferred if left to choose for themselves? Why didn't they write a book giving the facts and illustrations, portraying scenes and conditions? Oh! blind, unthinking man. wake up, consider, peruse, act on the dictation of sober, unbiased and unfettered thought, and the possibility of the bible, heaven, and hell is dispelled from your mind.

The worst president ever elected by the people of any republic was a better man than the best king ever crowned by God or any other power.

The humblest American born laborer is a nobler, better, and smarter man than Adam, whom the all-wise God made with his own hands.

No civilized man has ever been as mean to a woman as God was to Eve.

No bible infidel ever robbed a man of all of his property, murdered his family, and then covered him with sores as God did with Job.

An election by the people is better than a decree from God; the statutes of any republic are more civil than the bible, and the

findings of any jury or arbitration board are more humane than any judgment that God ever rendered; there is not a law in the codes of any representative government to-day as cruel as the edicts of God, promulgated in the bible, and civilization is relegating God's laws to the dark, silent chambers of the villainous past.

Churches are but dark spots on the bright, glowing plane of education and advanced civilization—chucks in front of the wheels of progress, stumbling blocks in the pathway of freedom, a chill to the warm, genial air of science, stalactites on the ceiling of virtue's chambers, stalagmites on the floor of the halls of free learning, the stultifier of conscience, the fetter of the brain, and shackles of the body; they are blinds on the windows of wisdom; and yet they are better than they were 2,000 years ago, and many of the preachers, in order to hold their congregations, and especially the paying members, seldom refer to the inspired work of God in their sermons.

Men are but boys grown tall,  
Women but girls in dresses long.  
Priests are men and have no infinite relationship;  
Preachers are the product of sectarian schools; and none should boast  
    of superhuman place,  
But coming from a common plane and human all,  
Should never goad, usurp, or domineer,  
And though some minds in strength and brightness grow  
Broader and beyond a neighbor low and small,  
They yet should bow and beckon on to fields with better grain,  
That weak and trailing human flesh as good as they,  
And holding high the lamp of truth and light,  
Make plain and clear the winding, shaded road of humbler man.

No person can witness a play at the theater, listen to a scientific lecture from the stage, or spend a day in a public library without becoming a better individual thereby.

An ideal infidel nation has the public school for its fortifications, editors for its picket line, authors for its navy, science for its watchtowers, with education its powder, reason its leaden mis-

siles of destruction, and an unfettered, grand, and glorious press for its armament.

Banish from this world every infidel and freethinker, leave none but bible worshipers to conduct and control its affairs (it matters not what faith or creed) and in less than thirty days not a single flag of freedom will float in heaven's breeze, not a republican form of government or a democratic constitution will exist; public schools will be abolished, and the printing press controlled by priest and preacher; human blood again redden mother earth, and education's banner be trailed in the dust.

Home. A typical home is built on the rock of education, with love for its foundation, sobriety for its walls, with confidence its frescoed ceiling, surrounded with the great battlement of virtue, through the port holes of which shall bristle the cannon of knowledge, and upon which is built watch-towers of freedom.

The telegraph operator or train dispatcher of to-day is a greater person than God & Son were when they were in business on this earth. Had one of the present operators lived 2,000 years ago and those people found him communicating with the world through the medium of lightning, and the miracles of Christ would have appeared insignificant and have passed unnoticed, and had those same people found one of our infidel train dispatchers, directing the course, time, and speed of railroad trains, on great highways of steel (as to-day) that span a continent, the apparent miraculous doings of the great *I am, Jehovah, Lord, God, Son & Co.*, would never have been taken note of or compiled and published as the work and doings of an infinite God, and called the bible.

Unfast the fetters made so strong,  
By religion most cruel and rude,  
And you will find on every crown  
A jewel of truth instead of blood.

People this world with freedom's flock,  
Let knowledge be her code and law;  
Then you may search both far and near,  
And never the voice of king, priest, or preacher hear.



Go sit in the chapel, to the monk list well,  
 Peruse both their creed and their code;  
 And when you have finished, with mind bright and clear,  
 Come read of your poet, and drink at his well.

At the fount of knowledge quench doubting thirst,  
 To authors and readers talk long and well,  
 With reason's eye discern of the right,  
 Dark chambers of the mind burst open with light!

A library build, with ceiling high,  
 Ope the windows to sun's rays of thought,  
 And you will learn that no bible God can be found  
 On planet, earth, or in the sky.

I will wager all that part of this earth that has been made since 6000 years and a day ago that if these churches will induce God & Son to condescend to come down off their perch in heaven and visit the World's Exposition in Chicago, that after they have witnessed and thoroughly and carefully examined all the fruits of the brain and hand of infidel men and thinking men and women there on exhibition, that they will ask that all the copies of the bible now in print be collected, heaped in one pile, and then consumed by the flames, and that they be no longer charged with having inspired any such work.

As for the apostles and the writers of the books of the bible, if you will just take them through the different departments and explain everything to them, and then allow them to witness the great electric display, they will go immediately to the shores of Lake Michigan, and there with a railroad iron about their necks, will proceed to immerse themselves for the last time, and like McGinty, go to the bottom of the sea.

They say, don't you believe in *the* trinity? I answer, no; but I do believe in *a* trinity far grander than *the* trinity, I accept *nature* as my *God*; science my Jesus Christ, and freedom my Holy Ghost. I am asked, Don't you desire a church edifice? I say yes; and it is built as follows: The earth is the floor, with the school house, libraries, lecture and reading rooms, sea-shore and resorts of pleasure, theaters and legislative halls,

foundries, factories, and machine shops, railroad and street cars, steam and air ships, ball, tennis, and croquet grounds, the circus, and musee, and the millions of free homes, and firesides, for *pews*; the sky its dome, and every sun, moon, and star a window through which the light of reason, knowledge, and learning streams with glittering and unabated flow. The happy voices of the millions of free and happy men and women are the choir, and the prattle and tattle of the myriads of gleeful children provide the mirthful music of the organ.

And this church is open seven days in the week. That is my church.

Show me a person that would prefer to be governed by and according to the rules and laws laid down by God & Son in the bible than by the constitution of any republic on earth, and I will show you a person that believes in slavery, murder, war, floods, fish that swallow men and keep them three days without killing them, dry road on bottom of seas, concubines, harlots, ghosts, snakes that talk, ignorance, kings, popes, priests, preachers, and immaculate conceptions; that worship the results of mysterious births, wine presses in heaven, in closing the wombs of women, the translation of man to heaven without death; that people will turn to salt in an instant; that men can walk on the water; that there was a man in heaven; the killing of the first-born of all the families of a nation because God is mad at the ruler; that manna will grow on the ground; that God did right when he turned the devil loose upon earth, turning all the waters of the world into blood; that God & Son were in total darkness from the beginning of eternity down to 6,000 years ago; deserting their families, loved ones, and friends to worship God; praying in dark cellars; praying to God for a thing and then sending some person to earn it; returning thanks to God at the table for what your wife or hired girl has prepared for you; that God keeps track of the sparrows and other birds; that God blowed the breath of life into Adam, and made a woman out of one rib; in the co-habitation of father and daughter to perpetuate the

family name; that man's strength is in his hair; that heaven is paved with gold; that they have lambs and horses in heaven; that a whole lot of something can be made out of nothing; that women should not talk in public; that man can have as many wives as he may want; that women should do the bidding of men; that men can sleep all night with wild lions and not get hurt; that certain spots of ground are holy and people should be barefooted to walk on it.

God & Son in their reign did not let the people make the law for their own government, and why not? If the people were capable of self-government they should have made their own laws, and if they were not God & Son, with all the power, knowledge, and goodness in existence at their command, have bestowed the ability of self-government upon those people, for they were of the make God & Son manufactures. If self-government is right, then God & Son did wrong in not giving their people that prerogative that the infidel constitution of the United States grants this people, and if popular government is right to-day it was right 2,000 and 6,000 years ago. Either God & Son's form of government was wrong or every form of government on earth to-day where the elective franchise is in vogue is wrong. And which is it? It is the government of God & Son as constructed by these murderous and adulterous lawmakers (priests, kings, and preachers) of olden times and as now compiled in the name of the bible and sanctified by the churches.

There never has been a president or governor elected by the people, since good old Switzerland has been a republic, that was anywhere near as mean, murderous, and dictating as were God & Son in their official capacity during their black and villainous reign and supervision over the human race.



## SOME THINGS THAT WILL HAPPEN IN A FEW YEARS.

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The history of papacy will be ancient; the crowns of kings and queens will be converted into other and better jewelry or ornaments for mankind. Thrones on which now sit the unqualified and hereditary ruler, will have taken their place in the museum of relics. The grassy mound only will bear witness of the last resting place of priest and preacher; the visionary and weak minded Christian missionary will no longer invade the peaceful shores, nations, and homes of a better people. The church will have been converted into a lecture room; the Sunday school will have given away to lessons of scientific and practical questions taught and exemplified by educated, unbiased and unfettered minds. The vulgar bible will give place to books of worth to man and mind. Reason will sit on earth's throne and all disputes be settled by arbitration. Standing armies and navies will be disbanded and abolished. Christian creeds and religious faiths are the causes of all wars, but they will have vanished. Not only house and city, but garden, farm, sea shore, commons, and woodland will be lighted by man's electric light; by right, electricity will have become the motive lighting and heating power for man. The elements in the sky will be subject to the directing hand of infidel man, and yield to his commands as readily as does the clay in the potter's grasp. Droughts will be unknown and unfavorable seasons impossible. Travel will be conducted in the air and on earth's electric thoroughfare. Knowledge, supported by reason and not by myths with unseen and unknown conditions, will constitute food for the mind. Swords and spears will be converted into the pen, cannons into ink stands, and war chariots into the "artist's easel."

No where on this globe will church and state be united, nor will religious creeds be tolerated by scientific men. Education will rule the world and free thought direct its events. Navies will quit high seas, and great commercial ships with sailors of freemen alone will touch the shores of nations. Heaven's pure air will no longer enter the lungs of a slave, and a pay-roll will correspond to the beads of sweat on the laborer's brow all over this world. A union of nations will be perfect and earth's people will be governed alike, absolute franchise will be awarded to all inhabitants of the earth irrespective of color or sex. Future possibilities and progress is only entitled to an imaginary reckoning of speed obtained by reflections from the mirror of events for the past fifty years, which renders definite calculations futile and accurate computation impossible.

## WHAT DENIES THE BIBLE?

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The bold and golden countenance of the sun hurls back the answer, 'tis a lie; the silver-crowned face of the moon enters an emphatic protest, and the millions of gleaming, glittering stars, whose chimes of light a chorus makes a lighted pathway to that grand and stable monument of truth (denial) that when gazed upon makes popes to shudder, priests to cringe and crawl, and preachers talk of other things, while the veins of coal that required a term of 8,000,000 years to form, stamps the bible assertions with blackness.

The air, light, and all material, force, gravitation, and attraction; geology, botany, and chemistry; time, space, and thought; science, fossils, and formations; steam and electricity; astronomy, geography, and history; telescope, microscope, and printing; temperance, virtue, schools; peace, progress, and freedom; coal, stone and marble; invention, learning, and art; theater, drama, and reason; legislative and council halls; railroad and street car lines; air ships and telephones; phonograph and camera; a wife in the lecture room; the ceasing of immaculate conceptions; the impossibility of miracles; knowledge, education, and homes with free women and children; elective franchise and popular government; slavery supplanted by freedom; constitutions and statutes in place of inspirations; pure and honest men for presidents and governors, instead of murderers, polygamists, and bastards as kings; ballot box, instead of scepter; pen in place of sword; the ark of the covenant supplanted by the circus; the dark closet of prayer transformed to a theater—all deny it; while in the execution place a school house stands, the execution block transformed into an editor's desk; the stocks made into rocking chairs for the mothers, wives, and daughters;



where the guillotine was now runs the printing press; instead of the galleys, with slaves, now plows the mighty palace steamship, with free men and women on board. We no longer have a ruler ordained by God, with a temple that shelters a thousand concubines and the wives of other men; but a president elected by the people, and who has but one wife; the constitution of the United States of America, in which the name of no God appears.

Nothing whatever was done by this great, no-good and all wise God & Son of the bible for the betterment of mankind during that period of 4,004 years prior to the immaculate conception and miraculous birth of the son; for instead of instructing the inhabitants of the earth as to the possibilities and privileges of the human race, they would go around upon earth riding upon clouds that emitted the glaring and dangerous darts of lightning, followed by such bolts of thunder that the earth would quake, and men (God's own dear, loving, sweet image) would cringe and crawl and bow, like scared and whipped beasts, to the earth, and there pray for a cessation of hostilities until they could get their breath and bearings, that they might again proceed on their peaceful way, only to have the answer come back from God out of the clouds to bring another fatted calf or one-tenth of your possessions or a child or relative for a sacrifice; or go to war with some other nation; that by killing a few more men they would have a few more concubines. Not an invention or an improvement in anything that would tend to lessen the burdens of man or beast was ever suggested by God or his son; the improvement was not perceptible, and any person found trying to better his condition was put to death by God or some of his agents, the kings, priests, or preachers.

If God was a wise God, a knowing God, a good God, a loving God, a humane God, an all-powerful God, why didn't he do just one thing, perform just one act that would disclose such a disposition?

Again, look at that period of time from when Christ arrived on earth, by that unquestioned, but illegal, immoral, adulterous

and impossible route down to 1787, when the infidel constitution of the United States was adopted. But little progress had yet been made in the providing of men with those thousand and one conveniences that now are his companions and help-mates in the every-day walks of his life; and why this non-progressive action or movement? Because everything was yet conducted under the regime of God & Son; the bible was creed and code; men had not yet assumed control of the helm. But about the time of the adoption of the America constitution, appears on the great stage of human life a character whose equal history fails to mention, or man to excel. The great Napoleon Bonaparte, who exemplified man's powers, and portrayed man's possibilities, coming, as it seems, from the mysterious beyond, he appeared to assume control of the earth. Without a home, a nation, or a people he seized the scepter of human ambition, and taught the earth what man could do; he built nations and destroyed them; he made laws and violated them; he established courts and nullified their decrees; he crowned kings and dethroned them; called legislatures and adjourned them; placed the robes on the priests and stripped them of their power; made war and declared peace; built happy homes and made their tenants weep; built churches and devastated them; he was loving and loved; he was revengeful and hated; he was victor and vanquished; hopeful, but never despondent; vicious and generous; a warrior, but always recognized a flag of truce; built dynasties only to wither at his outstretched hand; he wept, but never pleaded for mercy; his parts were bitter and sweet; he was a scholar without a school; he wooed, wed, and deserted; bankrupted nations and liquidated their debt; he demonstrated that man was all powerful, and the ruler and governor of this earth, and that God & Son were not in it if man would assert his rights. employ his facilities, embrace his opportunities. and choose to accomplish that which his abilities enabled him to. And thus with the possibilites and abilities of man to do and accomplish thoroughly established, God's weakness and inability to cope with man being manifest,

the dark cells of man's timidity burst open, the rays of freedom's light flashing across the mind of (now) new made men, the fetters of thought vanishing, and the shackles of church and creed falling to the ground, a new era had surely begun, and the history of the last one hundred years discloses a picture of beauty that, compared with former centuries, will justify God & Son in quitting this earth and vacating heaven; then let us do homage to Napoleon, Franklin, and Jefferson, and last, but not least, to Thomas Paine, the man that with his pen shook the foundation of the churches, and made their spires to reel and crumble; men to think and act with freedom; kings, queens, and popes to lose their sceptre, only to be seized by the people, where now it securely rests with free men and women to guard and protect it; then forever keep separate church and state.

Nearly all Christians practice a habit of the "Cannibals," in the partaking of the sacrament, in which they acknowledge themselves, that they are *eating the flesh* and *drinking the blood* of their own savior "*Jesus Christ.*"

#### SO GOES THE WORLD.

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Laugh, and the world laughs with you;  
 Weep, and you weep alone,  
 For this brave old earth must borrow its mirth,  
 It has trouble enough of its own.  
 Sing, and the hills will answer;  
 Sigh! it is lost on the air;  
 The echoes bound to a joyful sound,  
 But shrink from a voicing care.  
 Rejoice, and men will seek you;  
 Grieve, and they turn and go;  
 They want full measure of all your pleasure,  
 But they do not want your woe.  
 Be glad, and your friends are many;  
 Be sad and you lose them all;  
 There are none to decline your nectared wine,  
 But alone you must drink life's gall.  
 Feast, and your halls are crowded;  
 Fast, and the world goes by;



Succeed and give, and it helps you live,  
But no man can help you die.  
There is room in the halls of pleasure  
For a long and lordly train;  
But one by one we must all file on  
Through the narrow aisles of pain.

—*Ella Wheeler Wilcox.*

The above lines being so significant, and having such love for mirth, joy, and happiness, I quote them as being more expressive than any I might construct myself.

If God & Son were on earth now and an expert would rush up to them with a kodak and then present them with their photos, their fright would drive them into heaven so quick that their wings would call for repairs and oil.

Woman, how can you believe in the bible when it is the only book on earth that requires that you be the absolute slave of man; when it has captured thousands of your sex and subjected them to the base and vile passions of men through the instigation and with the approval of God & Son? Not all the books on earth have approached the bible in their efforts to reduce your sex to poverty, rags, shame, and slavery. It has made of you concubines, harlots, murderesses, and prostitutes.

Faith. The Christians say we must have faith; I claim we have more faith than God & Son. For example, let God come down to Berlin, and his son Jesus to Chicago, then tell them the distance between the points and that there is an ocean of three thousand miles included in that distance, let one send a cablegram to the other and receive an answer; is the faith of either strong enough to make them believe what has been done? or would they not rather think that a trick of man had been perpetrated on them and want to put to death the president of the cable company, the operator, and poor messenger boy; unless they have changed tactic since they dictated the bible they certainly would. Again tell them that we have horses that can trot a mile in 2:04; would they not want to see it done to believe? Tell them that we have railroad trains that travel ninety miles an hour and

would they believe it? Not until the engineer proved it to them. Tell them we have public schools and that children can read and write; tell them we have a map of the moon; know the distance to the sun and stars, their diameter and circumference; that we know the weight of the earth, sun, moon, and stars in pounds, and would their faith justify the pains of informing them? No. Does any Christian claim for Christ that he knew it as late as two thousand years ago and then refused to tell the people of it? He is an ungrateful God if he did know it, and an ignoramous if he didn't. Add reason to your consideration of God & Son and they vanish.

Christians: if you can find another man that can see as much in one night, remember it and write it down, as John the divine did on the Isle of Patmos, secure him, for every musee in the world wants him a week on its platform.

## THE DIFFERENCE BETWEEN THEM.

Not one drop of blood can be charged to the infidel world, that was taken on account of religious belief.

Not the death of one single martyr can be laid at the door of atheism.

The hands of the agnostic are unstained by the blood of the opposing or religious beliefs of their fellow-men.

Death's shroud does not enfold the cold and silent form of a free-thinker, on which the scarlet stain of the religious believer rests. But let us open the book in which the doings of the Christian world are recorded, from the beginning of man down to that time in his life when they could no longer execute their edicts by reason of infidelity, and we find that their history is written with the blood of those that dared to oppose them in belief, yea, written upon the skins of their victims in words of livid hue, in sentences of red and writhing gashes in the flesh, in volumes of the mangled and tortured offspring of the smiling, loving, and kind God of the bible; while the smoke and incense of their burning forms have not yet reached the topmost portals of the skies. The heaven's pure air has been loaded all these ages with the white and sacred ashes that yet smoulder around the burning stake; the cries of agony and pain from human throats are yet echoed back from cold, blue heaven, and cry aloud against the religions of this earth; the cold, wet, clammy forms of a world of drowned human beings look up into our faces and assert that the bible religion is not a kind one; the parched bones from off a million battlefields stand in bold, brave lines and form a solid phalanx, that, with their dying groans, deny that the bible religion is a humane one; from the gaping mouth of hell is heard the groans and agonizing cries from the



myriads of sweet, dear, and tender infants that the religions and their creeds of this earth have deposited for eternity, because of their failure to be born again, be baptized, make penance, partake of the sacrament, or some yet more frivolous omission; the stench from the religious dungeons of this earth yet meet our smell, and the hinges of the doors are still rusty with the blood and scurvy from those that opposed the bible religion; while the entire line of march traversed by the bible religions of this earth through all the 6,000 years past is walled on either side, as it were, to the skies with the bones and skeletons of human forms, made fleshless by the murderous hand of this bible God and his agents.

But why is it the religious no longer murder, burn, torture, and incarcerate in jails those of other belief than they? It is because infidelity to that religion to-day guards the civilized earth, the handwriting of the agnostic is on the wall, where all can see and read; the atheist has built the school house, and the free-thinker the printing press.

R. G. Ingersol, the greatest man of this age, the emancipator of the human mind, who, with cleaver sharp, and edge so keen, made loose those dark and bloody bands, standing higher up the mountain side of man's aspiring knob, breathing fresher air and drinking from the cup of nature's inspiration yet untouched by man, he paused, when sipping he had quit, and gazed back across the plain of human hosts, where, unobserved and unrealized by others, he found that host with thought made fast by fetters of the church, and guarded by the barbarous Christian, lay the mind (fertile though it be) all prostrate from the blow of the bible's cudgel; covered too, it was, with many folds of the myths and superstitions of the Christian *faith*. Acting as he thought (noble in mind) he hastened to the rescue; and with the tread of the brave, marshalling hosts of war, he strode into the congregation of the people, where, like the intellectual gladiator that he is, stretched forth his bold and steady arm into the Christian pulpit, and with his ready and fearless hand he seized the mantle of

tyrant, priest, and preacher, yea, more, he grasped the shrouds of Christian, hypocrisy, and superstition, and tore them from their unholy moorings. More yet, he burst open the windows of church, made dark by the myths of the bible religion; from the floors of their churches he swept their cruel faiths, and from their ceilings he dusted down the cob-webs of ignorance, now loaded with the dust of ages. But his work was still half done, for with the light of thought and reason flowing in through windows he had opened wide, he read to the world the record of this cruel creed; he handed forth the maps that showed the line of march just made, and for them measured well the rivers of human blood (now oceans, gulfs, and bays) that they had shed, and with his telescope of knowledge, let them gaze into the sky, farther and beyond where untutored eye could reach, and had them view the smoke from off the embers of human flesh, yet warm and charred around the stake. Nor did he stop his discourse until he set and fixed a goal, that, when attained by man, made free every element in him found. Then for this handy and unsolicited work, *Dear Friend* and *Benefactor*, we tender you our thanks, and would that we could build (with name all cut and carved) across the face of the golden sun, a transparency that all the people of this world, and of other worlds, yes! and of worlds and people yet to come, would have to read your name, when gazing for their light; and spell it as they run on errands of this life.

## BELIEF NECESSARY.

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The bible unlike any other book must be accepted as a whole. Those who tolerate it at all must accept every proposition therein contained; not a shadow of disbelief in one simple saying shall exist. To question one reported miracle casts a doubt on the balance; impeach one another and the others stand in danger of having questioned their authority, morality, public acts, and private deeds. Take from under the bible any one of the doty props and the entire structure must crumble and fall. One can not order a part of the "bill of fare," but must eat the entire dose including the desert with its wine made from the blood of the unregenerated.

In saying that God does wrong when he gets angry and mad and kills a world full of people by drowning them, you blaspheme; when you say that the pure minded Solomon was wrong in hoarding around him a thousand wives and concubines, or that his love letter to the daughters of Zion are too obscene to go through the mails, destroys the entire fabric of the bible. To intimate that Mr. David was not justified in having men murdered that he might bask in the lustful sunlight of the widow, makes you an unbeliever, and when you intimate that the fatherless Christ is opposed to the business of hog-raising, and prove it by showing that he killed more swine with devils by saying one word than all the packing houses in the world can in a run of twenty-four hours, and you have committed an unpardonable sin; call to the witness stand any of the old prophets and question their sayings and you have lost favor in the sight of God and Christians.

To deny that a woman can be made out of a single rib of a man and you are a doomed inmate of hell. If you intimate that



St. John had no such dream on the Isle of Patmos, God will give you the dyspepsia, consumption, lagrippe and mumps, or engraft hydrophobia into your system as a manifestation of his regard for you and disapproval of the independent thought.

Say that you love your family better than you do God and that you will not desert them for him, and a nice, dear angel will at once break a bottle of Christ's wrath over your head. Assert the impossibility of a physical ascension to heaven or that the human body can be transformed into salt in an instant and you call upon yourself the frown and reproach of Jehovah, but just swallow the entire dose and God will receive you into his spirit heaven, with your stomach loaded with the undigested morsel, and there without even the use of pepsin your weighed stomach (the soul) will soar through heaven while eternity lasts, but if you digest the lunch and pass it off in free thought you will be sent with an empty stomach into the presence of the devil to be used as fuel to heat God's penitentiary for the Christian soul.

Consequently absolute belief in every proposition and saying of the bible is imposed on every Christian by their creeds, and I hope by the time you have read this book that I will have been able to show what fools believers are, what dummies faith makes of us, and what a cruel bible the Christian bible is.

CHRISTIANS—Before sending servants of your God as missionaries to foreign countries, and to people of other faiths and beliefs than yours, would it not be best that you first ascertain and make certain that their God is a worse God than your own? For up to the present time history, facts, truth, and all research has bitterly failed to show that any nation or people now worship, or ever have worshiped, as mean, despicable, ungrateful, pernicious, revengeful, murderous, villainous, adulterous, and war-like a god as the bible God, nor can you produce any proof that any other god or that any other people ever had a god that would instruct his agents and people to lie to their fellow-beings and thereby deceive and cheat them. No other god but yours ever waged war, or directed the course of any army, only your God, and

people keep and ever have kept larger standing armies and formidable navies. The Christian bible is the only one ever written or published that granted to its believers the right to do every wicked thing that is prompted in man. Where is there a crime that man has yet committed that is not mentioned in the bible, and that in some way your God did not reward, recognize, commend, tolerate, shield, protect, commission, or approve the perpetrator thereof? And while that class of the earth's population termed Christians (which includes the infidels, atheists, agnostics, and freethinkers) constitute but one-fourth thereof, yet they support and maintain over ninety-eight per cent of the armies and navies of the earth, and yet you talk about peace and claim to be advocates of that great and grand principle, while the surface of the earth is covered with the dust, and the bottom of the seas carpeted with the slime of human flesh as evidence of your *war record*. Then you can't teach them peace. Nor has any class of people ever had an existence or history that made of their women the prostitutes and concubines that the Christian has. Go with me to Africa's sunny clime and dense jungles, across India's hills and dales, wander from the ancient walls of China to the sea shore, and from the fringed north, traverse America's great domain, look well in every clime until you feel the chills of the southern breeze, meet the aborigines of all these ports and places, and man nor creed so immoral will be found; and if you think me wrong, compare the record, habits, acts, and deeds of these with that of your great moral and virtuous patriarchs and rulers (the chosen of your God, Christ, Lord, Saviour, and Jehovah) Abraham, Jacob, Lot, David, Solomon, and others. Therefore you can't teach them morals. No God but yours teaches and tolerates intemperance, and none but your God turned nature's clear, pure, and crystal fluid (water) into wine to intoxicate and make drunk his children and subjects; nor does any other God keep a wine press just outside the gates of this New Jerusalem, from which flows wine and blood; then you can't teach temperance.

The following poem being the Hindoo's answer to the Christian

missionary's request to him to serve the bible God, I cannot refrain from copying it here in full; feeling as I do that it fills so *many* volumes when considered in sober thought, and answers so *many* questions when weighed in the scales of reason.

I think till I am weary of thinking,  
Said the sad eyed Hindoo King,  
And I see but shadows around me,  
Illusions in every thing.

How knowest thou aught of God,  
Of his favor overlies wrath,  
Can the little fish tell what the lion thinks?  
Or map out the eagle's path?

Can the finite, the infinite search?  
Did the blind discover the star?  
Is the thought I think a thought,  
Or a throb of the brain in its bars?

For aught that by eyes can disclose,  
Your God is what you think good,  
Yourself flashed back from the glass,  
When the light pours on in a flood.

You preach to me to be just,  
And this is his realm you say,  
And the good are dying with hunger,  
And the bad gorge every day.

You say that he loveth mercy,  
And the famine is not yet gone;  
That he hateth the shedding of blood,  
And he slayeth us every one.

You say that my soul shall live,  
That the spirit can never die.  
If he was content when I was not,  
Why not, when I have passed by?

You say I must have a meaning,  
So must dung, and its meaning is flowers.  
What if our souls are but nurture  
For lives that are greater than ours?

When the fish swim out of the water,  
When the birds soar out the blue;  
Man's thoughts may transcend man's knowledge,  
And your God be no reflex of you.



Therefore, if your earnest desire is to advance the civilization of those you term barbarians, if you would seek to improve for them their present condition, and make of them a better people, instead of sending your bible missionary to teach to them the most barbarous religion on earth, send to them the philosopher, astronomer, geologist, chemist, anatomist, botanist, printer, electrician, and artist, each duly equipped with the appliances, instruments, and utensils becoming their respective professions; to instruct and make of the well-meaning heathen a learned people, who, when educated and void of "bias," will choose most ably for themselves that religion which reason dictates is the most humane. Such missionary work implies humanity, philanthropy, and common sense, and records you by future generations as benefactors of mankind.

## TO THE BIBLE INFIDEL.

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The American (United States) people are as a nation the leader of the nations of the earth; they are, as a people, the ever vigilant and energetic "ant," the busy and tireless "bee" doing work and seeking the honey of the world in every clime and zone; they are the teachers and educators of earth's people; they are the visitors of the human family; they are the explorers of earth's domain; they are the seekers after the unknown of the elements of the earth and hidden quantities of nature; they are the establishers of liberty and freedom for man, who is nature's grandest offspring; they are the progressionists of this world; they are distributors of facts and knowledge, the tutors of science, and the teachers of arts; they are the conquerers of prejudice and pilferers of human vice; they are leaders, not followers, in the procession of human march; when right they have the courage to maintain their position; if wrong no people ever lived that acknowledged it and made amends quicker than they; they are unequaled examples of generosity, and true chivalry has been exemplified only by them; they are the redeemers of right and the maintainers of justice.

Therefore, let us as a people and a nation lose never an inch of vantage ground, but as becomes us move on and up, ever in the van of march, and as the grandest product this earth has ever propagated teach the people of this earth other and yet better lessons of freedom, right, and joy, and lead mankind through this world to realms of comfort not yet found by man; lead them to the fountain of knowledge from which the lips of mortal has never sipped. In the great open space of freedom of mind and body let us make loose every fetter on them found.

Let us teach them that myth is not might, that the present

and future, not the past, life of man is the vineyard in which to work; that nature's coaxing offers, and not unseen and unknown spirits, should employ our time and thought; let us teach men how to govern men, and people how to rule themselves; that by thought, not prejudice, should mortal be governed and directed, and make truth more acceptable than mystery, liberty than Christianity, reason than war, arbitration than the sword, the pen than missiles of death, fountains of knowledge than rivers of human blood, facts than faith, knowledge than mysteries, freedom in this life than prison in the next, enjoyment than hell, and pleasure than heaven; teach mankind that a people can govern better than a man; that a ruler or governor should have jewels of thought in the head instead of gold and stones in a gold metal crown on the head; that no one class, creed, or party should rule the people, but that the many should sway the scepter of power; that the books of nature, that is as old as time, with facts and figures, is a better volume than the Christian bible, 350 years old, written and constructed by man, with myths, mysteries, faiths, prejudices, and crimes its foundation; that man and nature, not this bible God, is the benefactor of man.

Then let us be ever busy, mindful at all times of our responsibilities and possibilities; vigilant in doing and careful in executing, which will the more ascribe to us that appellation, "*Benefactors of Man.*"



## THE BIBLE GOD & SON.

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If God & Son provided a mode of salvation, a scheme whereby souls could be saved, they also prepared and furnished the place and material for dooming and torturing them through all eternity, and then made laws condemning most of them to the latter place.

God & Son were more cruel in war than Cæsar, Hannibal, Wellington, or the great Napoleon.

God & Son were not as just, generous, and humane in time of victory, to their vanquished foes, as were Washington, Taylor, Grant, or Lee.

Unconditional surrender, followed by annihilation of all males, was the battle cry of God & Son.

Will any person claim to-day that God & Son were the statesmen that Jefferson, Adams, Clay, Webster, Blaine, Franklin, Gladstone, Parnell, Salisbury, Bismarck, Carnot, or even King Humbert, or the mikado are or were in their times, and would not either of them appear insignificant with any of these men, while sitting in council to discuss the great international problems that have been dealt with by them?

God & Son never kept a pay roll or paid a laborer a cent for his wages, but on the contrary supported slavery and demanded sacrifices from the tiller of the soil and the owner of herds and flocks.

God & Son never drafted a treaty of peace, but constructed many a war chariot and battle ax.

God & Son never instructed man in the art of agriculture, horticulture, or the peaceful pursuits of life, but trained and drilled thousands for war.

God & Son were not as good citizens or patrons of civilization as the most crabbed American Indian.

God & Son always moved in some mysterious way, their wonders to perform, while man's work is open for public inspection and criticism.

Education and the inventing genius of man have driven God & Son from the earth, and the astronomer made them desert heaven.

God is the instigator of all evil, and the propagator of no good. No sin existed until God planned that it should.

God never declared peace nor held a flag of truce, but many times declared war, and prosecuted it to the extermination of his declared enemy.

God & Son never built an alms house, but spent millions of money to erect forts and provide arsenals.

God & Son always demanded gifts and sacrifices, but never gave anything in return but promises that were never fulfilled.

God & Son never built a permanent nation, but destroyed many.

God & Son had war in heaven but the devil's declarations so far do not indicate any such intentions on his part so far as hell is concerned. (Rev. xii. 7)

God & Son are always and continually prepared for war; the seven vials of wrath, snakes with poisoned tails, lightning and thunder bottled up ready to turn loose on the face of the earth, together with chariots, swords, and all munitions of war known to their cruel mind. Not so with the devil, nor are such preparations charged to him in the bible.

God & Son never invented a machine nor article of use to the people.

God & Son never signed a treaty of peace, but often declared war.

God & Son never established a nation of people that they did not afterward destroy.

God & Son never built a city or temple, nor superintended the construction of one that they allowed to stand or exist.

No evidence of their handiwork exists to-day or has existed

since the mind of man began to run, while evidence of the greatness of the Romans and Pharaoh are yet the admiration of our advanced civilized race.

God & Son never planted a garden or vineyard that they did not devastate.

God & Son never invented a steam engine or a telegraph instrument, a telephone box, or phonograph cylinder.

God & Son never built a railroad or street car line, but their mode of travel was on foot or the back of an "ass."

God & Son did not tell the people that the world was round, nor the distance of its circumference or diameter.

God & Son never printed a book or published a paper to enlighten their poor, ignorant, and barbarous people.

God & Son nor their people ever wore a pair of pants or saw a lady with a dress on.

God & Son never built a factory or a foundry on earth, but destroyed many.

God & Son never bred and raised an animal, but demanded many for sacrifices and burnt offerings.

God & Son never built a sanitarium or hospital for drunkards, but made wine while on earth and now maintain and operate a wine press near the throne of this bible god in heaven (Rev. xiv. 18, 19, 20), the equal to which earth cannot produce.

God & Son paved their city in heaven for themselves; why did they not pave the cities of the earth for their people here? But on the contrary they never mentioned it to them.

The Christian God never spake to the people of this earth except through the priests, kings, and prophets.

The Christian God taught and maintained a government "of God, by God, and for God," while that great free-thinker, Abraham Lincoln, believed in, sought to, and did maintain only a government "of the *people*, by the *people*, and for the *people*." (Reader, which is your God?)

God & Son have never made an earth, sun, moon, or star, since man learned astronomy, geology, botany, attraction, and gravitation, or force of matter, and the indestructibility thereof.



God & Son never established a lecture room or built a school house.

God & Son never had a family, consequently never built a home.

God & Son never allowed their people to hold elections to express their preference for a ruler, but made them by appointment.

God & Son did not tell the people that water made steam and that steam would propel great railroad trains and mighty ocean vessels.

God & Son did not tell the people that electricity could be tamed by man and used to light him by night, quicken his mode of travel, and lessen his heavy load in transit, but left that for Franklin, Morse, and Edison to do. (People, whom do you worship?)

God & Son as architects and carpenters have not left for man a single plan or design to aid them in improvement, in the way of the construction of great and fine buildings, but left that for the builders of the great city of Chicago to do.

God & Son never established a public library or built an observatory.

God & Son never built or established a hospital for insane, sick, or demented people, a home for fallen women, or place for self-abused man, an orphans' home or widows' domicile. Medical institutes and scientific schools were unknown to them.

God & Son never saw a tailor or dress-maker's shop; hat and millinery store windows were never viewed by them.

God & Son never saw a foundry or iron-mill, steel or glass works, cotton or woolen factory, the cotton gin or sewing machine.

God & Son never attended school or taught school, they were never members of a school board or college directory, they have neither written a book or read a sentence.

God & Son have never yet made a free man but many a slave.

God & Son never favored and endorsed but two churches,

creeds, or kinds of religion, one is the Catholic and the other the Mormon. Peter the head of the former and David and Solomon the head of the latter.

God & Son did not teach, endorse, or believe in popular government, but through kings and priests only they sought to and did rule the people.

God & Son did not know that the sun, moon, and stars have given light to heaven and earth since eternity began, but say it is only for past six thousand years.

God & Son never organized a fire or life insurance company, for they dare not, because they destroyed everything every so often with either fire or water, hence they would have busted up, and become insolvent as soon as God got mad and opened one of his bottles of wrath.

God & Son never saw or rode on a railroad train, in a street car or carriage; they don't know what a steam engine or electric dynamo is.

God & Son don't know that the United States has an infidel constitution, and their names do not appear therein.

God & Son do not believe in woman's rights, or that they should speak in church, but must ask their husbands (which leaves the old maid without any show to be heard at all) at home and must *obey* their husbands.

God & Son believed in, tolerated, and encouraged the duplicity of wives, but not of husbands.

God & Son sustained and approved of the adulterer and ran their inspirations through murderers.

God & Son are the greatest warriors, and poorest peace-makers this world has ever read about.

God & Son are the king and prince of murderers.

God & Son sanctioned, maintained, and protected the largest harems this world ever had, or ever will know of, and commissioned David and Solomon to superintend and manage them.

God & Son had but few agents or representatives here on earth that were not either murderers, adulterers, or bastards.

God & Son while conducting things here on earth never viewed a prosperous nation that they did not destroy.

God & Son never manufactured anything that was conducive of good to man.

God & Son have never established a manufactory on this earth, but in heaven they seem to carry on quite a business, and the following articles will serve to show the character of that business: they created and turned loose among men the devil whom they had trained in all the devices, schemes, and modes of torture, treason, arson, murder, adultery, lying, thieving, slavery, scourges and pestilence, that an ignorant, designing, murderous, and wicked mind, such as they had, could foster or devise; they created wrath and the vials to cork it up in, anger and cups to hold it, wine and blood and a press to produce it from, sickles for the angels of death, souls to put in newly conceived babes, wings and fastenings to equip angels for the missions they are to perform, horses and chariots for war, bricks of gold to pave the streets of heaven with, a throne for a murderous God to sit on, an altar on which to burn incense and offerings, a key to unlock the bottomless pit of hell, scepter for an ingrate king to hold, locusts, grasshoppers, and serpents with poisoned tails to turn loose on earth to annoy man and destroy his substance, battles in heaven to convince his ignorant and superstitious followers of his disposition and ability to shield, defend, and protect his facilities, debauchery, agents of terror, treason, and torture, the books in which he keeps the number of your hairs recorded, and the particular angle, time, and distance of the falling of sparrows and other birds, a key to open the door of the exit of heaven (as no other door is longer used, people having quit their travel thence since they began to read and think.) For some people he yet manufactures the virus that breeds all kind of dread diseases, makes sores and boils on man to make life a burden.

Why don't God & Son assist the astronomer to discover, locate, and name the stars?

Why don't God & Son give the list of the names of all the



animals and birds that they say Adam pronounced as they were presented to him in the garden of Eden?

Why don't God & Son delve into the bowels of the earth with the geologist and lighten his everlasting labors of research?

Why don't God & Son prescribe for man a remedy or cure for all the diseases of the human race?

Why don't God & Son give us the name of every flower and to the botanist its use and benefits?

Why don't God & Son build cities, instead of sending storms, lightnings, and decay to damage and destroy them?

Why didn't God & Son disclose to man 6,000 years ago all that has been discovered since, and which has been so beneficial to the enlightened race?

Why did God & Son quit the discovery of blessings for man as soon as he (God) discovered light?

When Christ was on earth why didn't he and pa build a steamship, railroad, engine, electric dynamo, pave a few streets in earthly cities, make a telescope, microscope, camera, printing press, declare slavery unconstitutional, build a school house and teach a term or two, lay a few cable wires, or string a few telegraph lines, give a complete map of the earth's surface, publish a book on geology, giving all the facts as to the formations in the earth, a complete work on astronomy, chemistry, and physiology, botany, and zoology, build a house and let it stand, make a ballot box and order its use, leave a blank form for a treaty of peace instead of a declaration of war for men to sign, establish an invention room instead of a harem, make pens instead of swords, reward chastity instead of the harlot and adulterer, organize a fire and life insurance company instead of trying to destroy all property and persons on earth, or do some one thing that would be of use and benefit to mankind? Reader, I will tell you why, there never was such a thing or person as God, or son of God as taught by the bible.

God & Son, either alone or with the aid of the priest and preachers, are responsible for every war that has been waged on this earth for the past 5,897 years.

God & Son are responsible for every evil that exists; 'twas them that turned the devil loose on earth, that furnished the key to unlock the bottomless pit of hell; that ordered the uncorking and turning loose on earth, planets, and stars the vials of wrath that sent disease, pestilence, and scourge for man and beast from heaven. There is not a disease, pestilence, scourge, an evil, sin, vial of wrath, devil, or demon that has not emanated from God & Son, or been asked and prayed for by some servant of theirs (read the 109th Psalm).

God & Son never made a man or beast but what they poured a bowl of wrath upon them that made sores.

God & Son never made a sea of water but what they turned into blood.

God & Son never made a spring of water but what they afterwards converted into blood.

God & Son never made a sun but what it would scorch and burn men and beasts to death.

God & Son poured out a bowl of darkness on the throne of beasts that made them blaspheme God and gnaw their tongues for pain by reason of their sores.

God & Son are the authors of all disease, pestilence, scourges, and epidemics, without providing a single remedy or antidote.

God & Son turned the waters of the earth into blood and made the drinking thereof equivalent to death, while man filters and purifies water for his use, and thereby hopes to destroy the effect of God's death dealing germ.

One redeeming feature in the powers possessed by God is his inability to hoodwink and misguide educated and free-thinking men; only the ignorant and prejudiced succumb to his subtle, murderous, and immoral guidance.

God & Son recede into darkness and oblivion at the presence of light, thought, reason, education, and telescope. God performs no miracles, murders, immaculate conceptions, nor closes the wombs of women in their presence.

God was never seen by man unless when in the darkness of

night, surrounded by a cloud of fire, or during a terrible thunder storm, except by John the divine, and then he sat on his throne, surrounded by angels with the sickles of death in their hands, vials of wrath in their embrace, and bowls of sin, sickness, death, and pestilence everywhere present, all ready to turn loose upon the earth, that his murderous passion might be satisfied in dealing death and sickness to poor misguided man.

God & Son do not allow the light of day, the glittering rays of the sun, or the beaming countenance of the moon, with the charming smiles of the stars to enter their throne in heaven, but they (God & Son) are the light thereof, and when they go out the light goes out.

God & Son say we must forsake mother, father, sister, brother, daughter, and son, and worship them, or we will be damned; well, I 'll be damned.

God & Son did not patronize the barber shop or establish bath houses.

God & Son never saw a wagon, reaper, mower, threshing machine, or steam plow.

Were God & Son to witness the working of the road grader or snow plow of to-day they would be frightened as bad as they used to scare the poor ignoramuses of their day with thunder and lightning. Were God & Son to visit this world now, and view our railroad trains and motor cars; pass through our workshops, foundries, and factories, our libraries, schools, and observatories, our electric-lighted streets, and business houses at night, our lecture and reading rooms, our theaters and legislative halls, take a ride on our ocean steamers, and in our air ships; see our farmer sow, harvest, and garner his grain; eat of the dainties prepared for the table by the noble free woman of infidel model; travel this country from end to end in search of a slave; unable to find a king, or pope, or ruler (but the people), with priests and preachers few, and they mere men, now tame, subdued, observing instead of making laws, with not a scepter in their hands; sit down and converse with our botanist, geologist,



historian, and with the astronomer view the heavens all set and jeweled with suns, moons, and stars, learn the magnitude of heaven and the weight of earth, planets, and stars, read and understand that matter is indestructible and was not made for nothing; perceive by the investigations of the geologist that this earth has existed not only millions of years, but since the beginning of eternity, would then find for the first time that the man that wrote the first chapter of Genesis was a liar; would they but do this, God would deny the inspiration of that infamous book and order its destruction; and the son of God would deny that he was ever on earth before, but would remain here now in preference to returning to heaven.

God & Son have never been seen on this earth or in heaven since we have had printing presses, telegraph and telephone lines, or since the people began to read; they have never performed the least little miracle; they have never made a fish that could swallow a man, nor made a dry road across the bottom of the sea; they have never turned water into wine, or brought the dead to life; there has never a person ascended to heaven, or an immaculate conception; reeds have refused to turn into serpents and bushes to burn and not be devoured; water no longer turns to blood or wine; hogs are no longer receptacles for devils; and heavenly manna refuses to grow. A world's flood is no longer possible, and vials of wrath from heaven are unable to darken the sun; women speak in church and men build homes for families; storms do not abate at sea by throwing a passenger overboard, nor do people walk on the water.

But one man (Pope Leo) now communicates with God, and he will be unable to do so as soon as his poor, ignorant subjects become enlightened. The blind refuse to see and the lame to walk, except as man's administering assists them. The throne of God can no longer be seen, or the harps of his angels heard; the destruction of the earth by fire is now known to be impossible. With this bible God everything, but with man very little is now impossible; man can no longer dream like John, the divine, did.

Illegitimate people, murderers, and keepers of a thousand concubines can no longer be our presidents and governors.

The womb of woman no longer closes to be opened by an infinite God; slaves no longer bow to masters; presidents and rulers no longer council with God on state matters, but with the people.

The stake now takes on the form of an electric pole and the whipping rack is made into a dynamo; where the dungeon was, now stands a public school house; the burning altar is now the invention room and its smoke comes from foundry flues.

Did any person ever taste, smell, hear, feel, or see a spirit? If not, how does any one know that there is such a thing as a spirit? Are not our avenues for obtaining knowledge limited to the five senses? If not, what other modes for receiving have men got? None; and did the ignoramous of a few hundred years ago have more chances of receiving, obtaining, and perceiving than the men of to-day? Then why do you try to get us to believe that which is not so?

Where does the spirit come from? Who makes it and how does it come into existence? How, where, and when does it enter the child? and likewise leave the body.

God & Son never made a toy to amuse a child, a garment or jewel to beautify or ennoble the woman, nor an invention or model to assist man and make glad his heart.

No God but nature ever made a man, but many men have made a God, each God being in the image of the maker's design.

Man made God and God made the devil, and the devil is to inflict such future punishment as the polluted and murderous mind of the man that made the God wants imposed upon a class of his fellow beings that are better than he.

A good man has a good God and an evil man an evil God.

A handsome people have a handsome God, and the opposite their own image which accounts for the homely God of the bible.

Murders are not committed by devils but Gods are the instigators.

Seductions are approved by the bible and seducers are God's most chosen and select.

No one has yet damned a man or his soul, or prepared a hell for the everlasting burning thereof except the God made by the Christian.

At the end of man's understanding begins God's mysteries.

A looking glass in the days of God & Son would have driven them from man's presence.

God & Son never established nor have witnessed the proceedings of a court of law, equity, justice, a trial by jury, or an arbitration or equalizing board.

The Christian God had no language, never spoke a word or pronounced a syllable since the beginning of time; he has no dialect or alphabet, knows nothing about the three "R's," is the possessor of none of the five senses, science is unknown to their God, and he has never seen a map of this world. The mind and heart of God are as cold as the high open space of heaven, and his hand as hot and withering as the infinitely burning flames of a Christian hell.

God & Son never made an investment for a person that they did not cheat the investor out of both principal and interest.

God & Son never saw a theater nor wrote a play; they never saw a circus tent or street parade, a show bill, or theater programme.

God & Son did not know what furniture was, and a folding bed would scare them back into their hidden retreat.

God & Son never saw a wagon, buggy, or phaeton, and the sight of a bicycle would provoke a decree of death for the inventor and manufacturer; the rider would be put in stocks and his forehead bear the brand of shame.

God & Son never saw a camera or kodak, and if confronted with either would be unable to assume a position that would not afterward provoke smiles from passers by.

If the people of to-day are entitled to better clothes, a better government and better homes than those of two thousand years ago, I say we are entitled to a better God. If we are a peaceful people to-day we are entitled to a peaceful God.



If husbands are better to their families, wives, and children a freer people, and all better associates, with kinder and more noble thoughts, one for another, we should have a correspondingly better, kinder, and nobler God.

If this generation of people are a scientific people let us have a scientific God. When we know that something cannot be made from nothing, let us have a God that knows as much.

We are an educated people, let us have an educated God.

We do not believe in slavery; then let us not have a slave master for a God.

We believe in temperance, then let us discard a God that makes wine and maintains wine presses in the Christian heaven.

We no longer believe in miracles; then provide us a God of like disbelief.

Invention is man's greatest friend; then we must have a God of genius.

Let us have a God that education will not drive from the earth, nor a telescope cause him to vacate heaven.

We know there is no hell, therefore our God has no devil.

We don't approve of murder, consequently don't like Moses or his God.

We will not allow the existence of a harem, which renders David and Solomon obnoxious to us, and their God is not our God.

We believe in chastity and virtue, and will not suffer immaculate conceptions to blind our moral visions, and no nineteenth century God will attempt it.

We don't believe that there are any gold-paved streets in heaven, and must have a God of the same belief.

We believe in building houses, cities, and nations to stand, and our God will protect, not destroy them.

We are an advanced people and must and will have an advanced God.

We are a better people and worship a better God than those of two thousand years ago.

We are acquainted with and know the earth, sun, moon, stars, and heaven; therefore our God knows as much.

A Christian God knows that which man does not, but of man's knowledge their God is ignorant, and of God's mysteries man can never learn.

Where man's knowledge ceases there Jehovah's begins.

Our prayers are thanks to our benefactors, which we offer in public with open eyes.

Prayers in dark closets with closed eyes, rigid face, and clinched hands on bended knees are not heard by our God of light, freedom, and learning.

Scientific men are the smartest of heaven's and earth's product, and yet not one of them could ever perform a miracle.

Electricity in the hands of our God is to man a messenger of mercy, not an element of destruction.

Our God induced steam to go into partnership with man in his daily work, and the clouds to rain at his will.

We are builders and manufacturers and must have a God that will not destroy.

We allow but one husband and one wife and will tolerate no God that will not enforce such a law.

Our people are an observing people and will not worship the unseen.

Our people are a loving people and will have no God that will not reciprocate (those who know my thoughts best love me most).

We are a progressive people; let us have a progressive God.

We are a thinking race; let us have a thinking God.

We believe in paying for labor, either of mind or body; let us have a God that keeps a pay-roll.

We believe in learning; give us a God that answers questions.

We believe in knowledge and reason; we cannot have a mysterious God. If we are to pray we want a providing God.

If we must earn what we are to have, we must have a working God. If we are to think for ourselves we want a God that will publish those thoughts.

If we are good we want the credit, if bad we must bear the shame with no God to share the one and not the other.

If your thoughts and deeds are evil do not charge it to the devil, and if good no God should have the credit.

As we have no spirit we have no use for a spirit God.

As we are products of the earth we should beautify and make it happy, with no God to destroy it.

As we are nature's offspring 'tis that which we should worship.

We believe in love; give us a loving God.

If you despise hate, do away with your hateful God.

If you love kindness, get a kind God.

If you love your family you must hate that bible God.

If you love mirth, joy, and happiness, you must despise that jealous and revengeful God of the bible.

If you love your home, you cannot love a destructive God.

If you love good, honest, brave, true, noble, practical, just, and virtuous presidents, governors, judges, senators, congressmen, editors, and authors, you must hate and despise every writer of and ruler mentioned in the bible.

If you hate the devil, don't worship his God.

If you enjoy a trip on the railroad, or electric motor cars, don't worship a God that walked or rode an ass.

If you prefer the electric light, at night, to darkness, don't worship a God that was in total darkness from the beginning of eternity down to six thousand years ago.

If you find pleasure in good clothes, don't worship a God that only provided palm leaves and animal pelts for your covering.

Every invention discovered, article made, copyright or patent secured, newspaper and book published, king dethroned, priest or preacher stripped of his robe of deceit or mantle of hypocrisy, slave made free, opera written, theater and lecture room lighted, factory built, or flag of truce unfurled to the breeze has been a dart hurled against and that has perforated and punctured that great shading canvas of Christian religion, superstition, ignorance, and stultified thought, behind which has been shielded



this bible God and Christ, together with the pope, preacher, and priest, until now it looks like a sieve, so rent and torn asunder, that the profuse light from the stars of thought and sun of reason thereby admitted is driving them all from the view of educated man.

The bible God never wrote a book on physiology, anatomy, and hygiene that man might have the benefit of his endless knowledge, and thereby learn perfectly of his own system and the laws and rules that would, when obeyed, be conducive to the best health, and why? Because he never had a system, never saw a man or understood his wants and needs. For had he known these things and then failed to do so he is a traitor to the human race. He never made a map of the earth's surface, because he never saw it. He never wrote a book on botany for he never saw a flower or plant. He never wrote a work on astronomy for he never saw a star and would not know a planet from a moon. He never wrote a work on rhetoric because he could not read. He never wrote a piece of music as he did not know there were scales and notes for it.

Without a mythical God there can be no imaginary devil.

There must be a tangible God before there is a material devil.

Dispense with your God and your devil disappears.

A devil can only exist as the offspring of a God.

A devil is the agent of his God.

People that have no Christian God have no destroying devil.

No devil existed until a Christian God made it.

If you have a good God you have a good devil.

If you have a cruel God you have a cruel devil.

If you have a kind God you will have a kind devil.

Loving Gods make loving devils.

Beautiful Gods have none but beautiful devils.

A devil is the counterpart of a God.

An educated God will tolerate only educated devils.

As no devil existed until a God existed, so, when you dispense with a God, you no longer have a devil.

In realms of bliss no God exists, without a blissful devil there. A devil retreats as a God retreats, and advances likewise.

A devil is a trained servant of a God. Devils are often better than their Gods, but never worse.

We believe in free thought and will have none but a free-thinking God.

We do not believe in kings and will not have a God that crowns them.

We believe in arbitration and must have a God that will arbitrate.

We love our wives and must have a God that will allow them to speak in public.

We love our children, and *our* God will not go through the land at night and kill our first-born, and sprinkle their blood and brains on the lintel of our doors.

We love our homes, and a God that never built or had one is not our God.

We love our country and will resist any God that destroys nations.

We do not like floods or arks and have no love or use for a God that sends the one and builds the other.

Only one person in every seventy-eight of the people of this earth are enrolled as members of the Sunday school system, while only one in about 210 ever attends.

According to the bible, as ingrates God & Son have no equal. Knowing everything, they have told man nothing; being all-wise, they have taught no wisdom; being all powerful, they gave man no strength; while they builded worlds, man failed to learn from them how to build a home; knowing distance, they refused to inform man what it was; without sin themselves, they taught man its art and loaded him down with its weight; foreknowing the future, they made it oblivion to man; knowing that man could not destroy him, they made a devil to torture and torment us through all eternity; knowing man's weakness, they beset him about with sins and temptations he could not withstand; knowing

man's natural ignorance, they made no provision for his education; knowing the immoral inclination of man, they set no example of virtue; understanding man's thirst for intoxicants, they made him wine to drink. Knowing nature's wielding influence, laws of justice and decrees of mercy based on reason, fostered by freedom and nurtured by education is what prompted God & Son to dictate such a book as the bible. Education opens the door into boundless realms of thought; thought made loose quickly enthrones King Reason, who from his exalted throne must soon govern this earth.

Build your mind on education, construct it of reason, and let the watchtower thereof be thought. No God will assail it.

If you meet with a real live God, capture him. Should you see a soul, spirit, or angel, cage them, for the people of the nineteenth century are anxious to see any and all of them.

Mr. Christian, invite your God to step into one of our infidel dining cars on one of the many railroads in this country, and get a breakfast, and when seated hand him the morning issue of one of our metropolitan daily papers, and have him read (no, you would have to read to him, for he can't read) the news of the world and events that have taken place to within the last thirty minutes—and what would he do? I dare say he would loose his appetite, and without some wine made of water would faint.



## MY FINIS.

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I appeal to the young to educate themselves and make certain of the truth of any proposition, plan, principle, or theory advocated or advanced by any person or sect before you arrive at a definite conclusion or decision in relation thereto.

I appeal to every political convention held in this country to counsel the young blood of your faith and make them the principal factor in your proceedings and considerations.

I appeal to every form of organized interests to make certain that the youth be allowed to speak their sentiments and receive the proper and heretofore much neglected recognition and representation.

I appeal to the young and ask you to demand that consideration which your vigor, labor, learning, enthusiasm, and manhood and womanhood entitle you to as an inherent right. I deny that the old adage, "The old men for council and young men for war," is applicable to the present age in the sense once intended, but hold that the council of the youth of to-day is far in advance and much more reliable than was that of the gray-haired sage of old, the ancient patriarch with silver beard, or the old and wrinkled face of the orient lawgiver and maker of precept.

The young are full of hope, the old are loaded with despair; the young have a future, the old have but the empty past; the young live for what is to be, the old live on what has been; the young believe in advancement and improvement, the old are satisfied with present achievements; the young desire the unfolding of the present and future unknown, the old prefer to shade it with the curtain of the past.

As the swift turning emery wheel brightens, sharpens, and shapes the steel to it applied, so do the swift coursing blood

and flashing thoughts of youth desire and demand the refashioning and improving of the rusty present and corroded past.

The young are peering into the future, the old are slumbering in the past; the young are living and active, the old are decaying and stationary; the young are glowing sentences, the old are defaced monograms; the young are the rippling brook, the old are the sluggish bayou; the young are a play ground, the old are a cemetery; the young are a laugh, the old are a frown; youth is freedom, old age is a tyrant; youth demands recognition.

To the old we tender our thanks for the good they have done and the advancement they have made in which mankind has been bettered, but I stand an advocate for youth, and bespeak for them achievements yet unthought of by man and which to-day would be classed as impossibilities; and when the future young has quit to learn and has put the finishing touches of their crafty kind upon the blazing, towering monument of science now just begun, 'tis then we of to-day could see our blindness, realize our stupidity, and learn how little we now know of what is to be known.

[THE END.]

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